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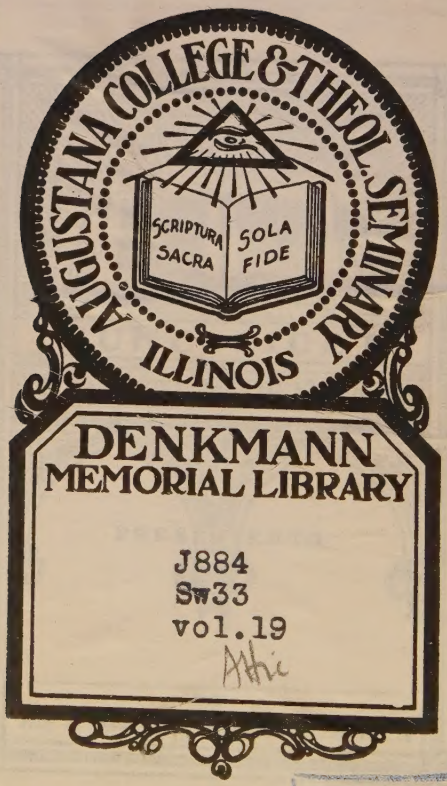

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HEAVENLY ARCANA

VOL. XIX

1907 Ratch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1756

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUME XIX., OF THIS EDITION, UNFOLDS

THE INTERNAL SENSE OF CHAPTER XXXI. OF EXODUS, WHICH UNDER THE DIRECTIONS FOR THE EQUIPMENT OF THE TABERNACLE, DESCRIBES THE INAUGURATION OF THE REPRESENTATIVE CHURCH; AND, UNDER THE ORDINANCE FOR THE SABBATH, THE CONJUNCTION OF THE LORD WITH THAT CHURCH. IN CHAPTER XXXII. IS DESCRIBED UNDER THE REVOLT OF ISRAEL THE INABILITY OF THAT PEOPLE FOR THE ESTABLISHMENT OF A TRUE CHURCH WITH THEM; NEVERTHELESS THE REPRESENTATIVES OF A CHURCH WERE GIVEN THEM THAT THE WORD MIGHT BE WRITTEN. IN CHAPTER XXXIII. THE STATE OF THAT PEOPLE IS DESCRIBED AS TO WORSHIP AND OTHER THINGS OF THE CHURCH. IN CHAPTER XXXIV. IS DESCRIBED THE NATURE OF THE CHURCH WHICH WAS INSTITUTED WITH THEM. IN CHAPTER XXXV., UNDER THE FURNISHING OF THE TABERNACLE ARE DESCRIBED IN SUM ALL KINDS OF GOOD AND TRUTH IN HEAVEN AND THE CHURCH.

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EXODUS.

CHAPTER THIRTY-FIRST.

THE DOCTRINE OF CHARITY AND FAITH.

10318. Man without a revelation from the Divine cannot know anything about eternal life, nor indeed anything about God, and still less about love to Him and faith in Him. For man is born into mere ignorance, and has afterward all things to learn from what is of the world, and form thereof his understanding. He is also born hereditarily into all evil which is of self-love and the love of the world, the enjoyments therefrom reigning continually and suggesting such things as are diametrically opposed to the Divine. It follows from this that man of himself knows nothing about eternal life; and therefore there must necessarily be a revelation to communicate such knowledge.

10319. That the evils of the love of self and of the world induce such ignorance about what belongs to eternal life, is very manifest from those within the church who, though they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by the good of love and faith, still lapse into denial concerning these things, as well the learned as the unlearned. From this again it is plain what great ignorance would prevail if there should be no revelation.

10320. Since therefore man lives after death and then to eternity, and a life awaits him in accordance with his love and faith, it follows that the Divine from love toward the human race has made such revelations as will lead to that life and will conduce to man's salvation. That which the Divine has revealed is with us the Word.

10321. The Word, inasmuch as it is a revelation from the Divine, is Divine in the whole and every part, for that which is from the Divine cannot be otherwise.

10322. That which is from the Divine descends through the heavens even to man. Wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and in the earths it is accommodated to the apprehension of the men who are there. Therefore in the Word there is an internal sense which is spiritual for angels, and an external sense which is natural for men. It is by reason of this that there is conjunction of heaven with man by means of the Word.

10323. The genuine sense of the Word is apprehended by none but those who are enlightened; and they only are enlightened who are in love to the Lord and faith in Him, for the interiors of such are elevated by the Lord even into the light of heaven.

10324. The Word in the letter cannot be apprehended except by means of doctrine drawn from the Word by one who is enlightened. For the sense of the letter of the Word is accommodated to the apprehension of even simple men. Wherefore they need doctrine drawn from the Word for a lamp.

10325. The books of the Word are all those which have an internal sense; and those which have not an internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah including the Lamentations, Ezekiel, Dan-

iel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse.

CHAPTER XXXI.

1. And Jehovah spake unto Moses, saying,
2. See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah:
3. And I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all manner of work,
4. To devise designs to work out in gold, and in silver, and in brass,
5. And in cutting of stone for filling, and in carving of wood, to work out in all manner of work.
6. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of every one that is wise in heart I have put wisdom; and they shall make all that I have commanded thee:
7. The tent of meeting, and the ark for the Testimony, and the mercy-seat that is thereupon, and all the vessels of the tent;
8. And the table and its vessels, and the pure candlestick and all its vessels, and the altar of incense;
9. And the altar of burnt offering and all its vessels, and the laver and its base;
10. And the garments of service, and the garments of holiness for Aaron the priest, and the garments of his sons, to perform the priest's office;
11. And the oil of anointing, and the incense of sweet spices for the holy: according to all that I have commanded thee shall they do.

12. And Jehovah spake unto Moses, saying,

13. Speak thou also unto the sons of Israel, saying, Verily ye shall keep My sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah which make you holy.

14. And ye shall keep the sabbath; for that it is holy unto you: he that profaneth it, in dying shall be put to death: for every one that doeth any work on that day, that soul shall be cut off from among his people.

15. Six days shall work be done; and on the seventh day is the sabbath of the sabbath, holy to Jehovah: every one that doeth any work on the sabbath day, in dying he shall be put to death.

16. Wherefore the sons of Israel shall keep the sabbath, to observe the sabbath throughout their generations, a covenant for ever.

17. It is a sign between Me and the sons of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and took breath.

18. And He gave unto Moses, in making an end of speaking with him upon mount Sinai, the two tables of the Testimony, tables of stone, written with the finger of God.

CONTENTS.

10326. The subject in this chapter in the internal sense is, first, the representative church to be established among those who are in the good of love to the Lord and in the good of faith in Him. This is signified by the things recounted in a summary as to be made by Bezalel of the tribe of Judah and Aholiab of the tribe of Dan. Afterward it is the conjunction of the Lord with that church by means of representatives. This is signified by the sabbath which was to be kept holy.

INTERNAL SENSE.

10327. Verses 1–11. *And Jehovah spake unto Moses, saying, See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all manner of work, to devise designs to work out in gold, and in silver, and in brass, and in cutting of stone for filling, and in carving of wood, to work out in all manner of work. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of every one that is wise in heart I have put wisdom; and they shall make all that I have commanded thee: the tent of meeting, and the ark for the Testimony, and the mercy-seat that is thereupon, and all the vessels of the tent; and the table and its vessels, and the pure candlestick and all its vessels, and the altar of incense; and the altar of burnt offering and all its vessels, and the laver and its base; and the garments of service, and the garments of holiness for Aaron the priest, and the garments of his sons, to perform the priest's office; and the oil of anointing, and the incense of sweet spices for the holy: according to all that I have commanded thee shall they do.* "And Jehovah spake unto Moses, saying" signifies enlightenment and perception through the Word by the Lord; "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah" signifies those who are in the good of love, with whom the church was to be established; "and I have filled him with the spirit of God" signifies influx for enlightenment from Divine truth which is from Divine good; "in wisdom, and in intelligence, and in knowledge, and in all manner of work" signifies as to those things which are of the will and which are of the understanding in the internal and in the external man; "to devise designs to work out in gold, and in silver, and in brass" signifies to represent goods

and truths interior and exterior which are of the understanding from the will, thus which are of faith from love; "and in cutting of stone for filling" signifies to represent all things of faith serviceable to the good of love; "and in carving of wood, to work out in all manner of work" signifies to represent all manner of good. "And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan" signifies those who are in the good and truth of faith with whom the church is to be established; "and in the heart of every one that is wise in heart I have put wisdom" signifies all who will and do good and truth for the sake of good and truth; "and they shall make all that I have commanded thee" signifies Divine truths from the Word which were to be represented in outward things; "the tent of meeting, and the ark for the Testimony" signifies a representative of heaven in general where the Lord is; "and the mercy-seat that is thereupon" signifies a representative of the hearing and reception of all things [of worship] which are from the good of love; "and all the vessels of the tent" signifies a representative of [all] ministering goods and truths; "and the table and its vessels" signifies a representative of spiritual good derived from celestial; "and the pure candlestick and all its vessels" signifies a representative of truth from that good [and things ministering]; "and the altar of incense" signifies a representative of worship from these; "and the altar of burnt offering and all its vessels" signifies a representative of worship from the good of love and the truths thereof; "and the laver and its base" signifies a representative of purification and regeneration and also the natural; "and the garments of service, and the garments of holiness for Aaron the priest" signifies a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom; "and the garments of his sons" signifies a representative of lower spiritual things; "to perform the priest's office" signifies a representative of the Lord's [work of] salvation;

"and the oil of anointing" signifies a representative of the Lord as to the Divine good of the Divine love in His Divine Human; "and the incense of sweet spices" signifies a representative of worship from truths; "for the holy" signifies for the representative church; "according to all that I have commanded thee shall they do" signifies according to Divine truths from the Word, which were to be represented in outward things.

10328. *And Jehovah spake unto Moses, saying.* That this signifies enlightenment and perception through the Word by the Lord, is evident from what was shown above (n. 10290).

10329. *See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah.* That this signifies those who are in the good of love with whom the church was about to be established, is evident from the signification of calling by name, as selecting such, namely, as are qualified — of which below; and from the representation of Bezalel, as those who are in the good of love. Such are here represented by Bezalel because he was of the tribe of Judah, and by that tribe are signified those who are in celestial good, which is the good of love to the Lord, and in a sense abstracted from persons the good of celestial love. That this is signified by Judah and his tribe has been before shown (n. 3654, 3881, 6363, 6364, 8770). But what is represented by Uri the father of Bezalel and by Hur his grandfather, is evident from the generation of celestial good. This is generated from the doctrine of celestial truth and good, and therefore by those persons these doctrines are signified. That by Hur is represented the doctrine of truth, may be seen above (n. 9424). They who keep the mind only in the sense of the letter of the Word, which is done in the historic portions more intently than in the prophetic, may wonder that it is said that by the names of those men such things are signified. But they who know what the nature of the Word is, will not wonder; for there is a spir-

itual meaning in the whole and every part. In the names themselves of the persons and the places which occur in the Word there is nothing spiritual except they signify the things of the church and of heaven, for these things are spiritual, and therefore it follows that by these names things also are signified. That names in the Word signify things, may be seen above (n. 1224, 1264, 1888, 4442, 5095, 5225, 6516); also that the names do not enter heaven, but the
3 things which are signified (n. 1876, 10216, 10282). To call by name is in the spiritual sense to select such as are qualified, because by a name abstracted from the person is signified a quality, as may be evident from passages in the Word where the name is mentioned. That by a name is signified a quality, may be seen frequently above (n. 144, 145, 1754, 1896, 2009, 2724, 3004–3011, 3421, 6674, 6887, 8274, 8882, 9310); also by calling, without using a name (n. 3421, 3659); and that to call by name is to select (see
4 n. 8773). There are two here named who were called by Jehovah to make the works which were commanded Moses on mount Sinai, namely, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan. By Bezalel are signified those who are in the good of celestial love, and by Aholiab those who are in the good and the truth of faith. They who are in the good of celestial love are in the inmost of heaven and of the church; but they who are in the good and truth of faith are in the outmost thereof. Thus by these two are signified all in the complex with whom the church can be established; for by the first and the last, or by the inmost and the outermost, are signified all persons or all things. Because in what now follows the subject is the establishment of a church, therefore these two are named, by whom are signified all with whom the church could be established. That by the first and the last are signified all persons and all things, may be seen above (n. 10044); and that by Aholiab of the tribe of Dan are signified they who are in the good of faith, will be seen in what follows. From these

considerations it is now plain that by, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, are signified they who are in the good of love, with whom the church was to be established.

10330. *And I have filled him with the spirit of God.* That this signifies influx and enlightenment from Divine truth which is from the Divine good of the Lord, is evident from the signification of filling with the spirit of God, as influx and enlightenment from Divine truth; for filling, when said of Jehovah, is influx, and with man enlightenment; and the spirit of God is Divine truth which is from the Divine good of the Lord. The reason why filling when said of Jehovah or the Lord is influx, and with man enlightenment, is, that influx is predicated of all good and of all truth which comes out of heaven from the Lord; and since this influx enlightens man, enlightenment is predicated with man. That that Divine truth proceeding from the Divine good of the Lord is the Spirit of God, may be seen above (n. 9818.) Inasmuch as few know how it is with the influx 2
of Divine truth and enlightenment therefrom with man, some things may here be said thereupon. That no good of love and no truth of faith is from man, but that all of these with man are out of heaven from the Divine there, is known in the church; also that they are in enlightenment who receive that inflow. Influx and enlightenment are effected in this manner. Man is such that as to his interiors, which are of the thought and will, he may look downward and also may look upward. To look downward is to look outward into the world and to one's self, and to look upward is to look inward to heaven and to God. Man looks outward from self, and this is called looking downward, since when he looks from self he looks to hell. And man looks inward not from self, but from the Lord, and this is called looking upward, because then as to his interiors which are of the will and understanding he is elevated by the Lord to heaven, thus to the Lord. Indeed the

interiors are actually elevated, and then are actually withdrawn from the body and from the world. When this is effected, the interiors of man come actually into heaven and into its light and heat. Thereby he has influx and enlightenment, for the light of heaven illumines the understanding, since that light is Divine truth which proceeds from the Lord as the Sun; and the heat of heaven enkindles the will, for that heat is the good of love which likewise proceeds from the Lord as the Sun. Then because man is among angels, there is communicated to him from them, that is, through them from the Lord, understanding
3 of truth and affection for good. This communication is what is called influx and enlightenment. But it should be known that influx and enlightenment are effected according to the capacity of reception on the part of man, and the capacity of reception is according to the love of truth and of good. Wherefore they who are in the love of truth and good for the sake of truth and good as ends, are elevated; but they who are not in the love of truth and of good for the sake of truth and good, but for the sake of self and the world, inasmuch as they continually look and gravitate downward, cannot be elevated, thus cannot receive Divine influx out of heaven and be enlightened. The intelligence which with them appears as the understanding of truth, is from a fatuous light which shines before their eyes from things confirmed and thereby believed; and it shines in like manner whether it be false or be true. Nevertheless this brightness becomes mere thick darkness when light from heaven flows in, as has been shown me by living experience. From this it may be evident why it is that so many heresies exist in the world, namely, because leaders and guides have looked to themselves and have had their own glory for their end, and then the things of the Lord and of heaven as means to that end.

10331. *In wisdom, and in intelligence, and in knowledge, and in all manner of work.* That this signifies as to those

things which are of the will and which are of the understanding in the internal and in the external man, is evident from the signification of wisdom, as those things which are of the will in the internal man; from the signification of intelligence, as the things which are of the understanding also in the internal man; from the signification of knowledge, as the things of the understanding and of speech therefrom in the external man; and from the signification of work, as things of the will and of effect thence in the external man. Thus by these words are signified all things of the man who is in the good of celestial love, both interior and exterior, which receive the influx of Divine truth from the Lord and are thereby in enlightenment — as just above. But it shall be briefly told what is meant by wisdom, intelligence, knowledge, and work. They who do not know what the internal man is and what the external, also what the understanding is and what the will, cannot comprehend how wisdom, intelligence, knowledge, and work are distinct from one another, for the reason that they cannot form a distinct idea of the one and the other. Wherefore they who have not that knowledge call him wise who is only intelligent, nay, who only has knowledge. But he is wise who from love does truths; he is intelligent who does them from faith; he has knowledge who does them from knowledge; and work is what is done therefrom; thus work is their effect in which they conjoin themselves. Wherefore no one can be called wise nor intelligent, nor as possessing knowledge in a genuine sense, who does not work. For both wisdom and intelligence and knowledge are of the life, and not of doctrine without life; for the life is the end for the sake of which these are. Such therefore as the end is, such is the wisdom, the intelligence, and the knowledge. If the end is genuine good, which is the good of love to the Lord and of charity toward the neighbor, then there is wisdom, intelligence, and knowledge in their proper sense; for then they are with man from the Lord.

But if the end is for the sake of the good of the love of self and of the world, they are not wisdom, intelligence, and knowledge, since they are then with man from himself. For the good of the love of self and of the world as an end is evil, and of evil as an end it is not possible to predicate in any wise anything of wisdom and of intelligence, nor even of knowledge, since what is knowledge unless there be in it intelligence of truth and wisdom of good? Otherwise man thinks therefrom that evil is good and falsity truth.

4 In the case of those who are in good of love to the Lord, wisdom, intelligence, knowledge, and work follow together in order from inmost to outmost. With such men, wisdom is inmost, for it is willing well from love; intelligence is second, for it is understanding well from willing well. These two are of the internal man. Knowledge consists in knowing well, and work in doing well, both from willing well. These two are of the external man. From this it is plain that wisdom must be in intelligence, intelligence in knowledge, and knowledge in work. Thus work includes and brings to a conclusion all interior things, for it is the

5 outmost in which they close. From these considerations it may be evident what is meant by works and deeds, which are so often mentioned in the Word — as in the following passages: *The Son of Man . . . shall render unto every one according to his deeds* (Matt. xvi. 27). In Jeremiah: *I will recompense them according to their deeds, and according to the work of their hands* (xxv. 14). Again: *Jehovah . . . whose eyes are open upon all the ways of man; to give every one according to his ways, and according to the fruit of his works* (xxxii. 19). Again: *Return ye every one from his evil way, and make your works good* (xxxv. 15). In Hosea: *I will visit upon him his way, and render to him his works* (iv. 9). In Zechariah: *Jehovah doeth with us according to our ways, and according to our works* (i. 6). And in the Apocalypse: *I will give unto every one of you according to his works* (ii. 23). Again: *They were judged every man*

according to their works (xx. 13, 15). Again: *Behold, I come quickly; and My reward is with Me, to give to every man according to his works* (xxii. 12). By works in these passages are meant all things with man, since all things of man which are in his willing and understanding are in his works; for from the willing and understanding he does the works. From this works have their life; for works without the willing and understanding are as a shell without a kernel, or as a body without a soul. What proceeds from man proceeds from his interiors, and thus works are the manifestations of the interiors and are the effects by which the interiors become apparent. It is a common law that such 6
as a man is, such is all his work. For this reason it is that by the works according to which there will be reward and punishment, is meant the quality of man as to love and as to faith, for the works are of the love and of the faith with the man. That man is nothing but his love and his faith, or what is the same, his good and his truth, may be seen above (n. 10076, 10177, 10264, 10284, 10298). Moreover 7
man's willing itself is nothing different from his work, since that which any one wills he does, if not prevented by some irremovable obstacle. Therefore by being judged according to the deeds, is meant to be judged according to the will. They who do good from willing good are called in the Word the just, or righteous — as is plain in Matthew (xxv. 37, 46). Of such it is said, *They shall shine as the sun in heaven* (Matt. xiii. 43). And in Daniel: *They that be wise, shall shine as the brightness of the firmament; and they that turn many to justice as the stars* (xii. 3). They who turn many to justice are they who do good from willing well.

10332. *To devise designs to work out in gold, and in silver, and in brass.* That this signifies to represent goods and truths, interior and exterior, which are of the understanding from the will, thus which are of faith from love, is evident from the signification of devising designs, or of in-

venting inventions, as what proceeds from the understanding (see n. 9598, 9688); from the signification of working out or making, as what proceeds from the will (n. 9282) — for what a man makes or works proceeds from his willing, in this case from his willing through the understanding, for it is said, to devise designs to work out; from the signification of gold, as good, and of silver, as truth (see n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881); and from the signification of brass, as the good of the natural or external man (n. 425, 1551). Therefore by gold, silver, and brass are signified goods and truths interior and exterior: by gold interior good, by silver interior and exterior truth, and by brass external good. It is a representative of these goods and truths that is signified, because the subject is a representative church, and all the things which Bezalel was to make were representative.

2 From these things it is plain that by devising designs to work out in gold, in silver, and in brass is signified representing goods and truths, interior and exterior, which are of the understanding from the will. The things which are of faith from love are also signified, for the reason that truths are of faith and have reference to the understanding, and goods are of love and have reference to the will. It is said the understanding from the will and faith from love, because the understanding is not anything unless it be from the will, for what a man understands and does not will is not of the man's understanding, but is of the understanding of another in himself, and therefore this understanding perishes. It is otherwise with understanding from the will, for this understanding is of the man himself, since the will is the man himself. The case is similar with faith and love, for, as was said, the truths of faith have reference to the understanding, and the goods of love to the will.

10333. *And in cutting of stone for filling.* That this signifies to represent all things of faith serviceable to the good of love, is evident from the signification of the cut-

ting of stone, as a representative of all things of faith from love — for by the cutting of stone is meant the cutting of the stones in the breast-plate, which were the Urim and the Thummim, and by which were represented all things of faith and of love (n. 3858, 6335, 6640, 9823, 9863, 9865, 9868, 9873, 9905) ; and from the signification of filling, as being serviceable to the good of love from which they are derived ; for the fillings therein were made in gold, and by gold is signified the good of love (n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881).

10334. *And in carving of wood, to work out in all manner of work.* That this signifies to represent all manner of good, is evident from the signification of the carving of wood, as a representative of good — that wood means good, see above (n. 643, 2784, 2812, 3720, 8354, 9472) ; and from the signification of all manner of work, as all manner of [good]. It is said all manner of good because there are very many genera and species of goods. There is celestial good and there is spiritual good ; there is good interior and exterior, exterior good being natural and sensual ; there is the good of innocence, the good of love, the good of faith. Good must be in every truth in order that it may be truth. Moreover the good with man is formed by truths. Therefore good is varied and becomes manifold, so manifold indeed that no angel, no spirit, and no man is in like good with that of another. The universal heaven consists in variety as to good, and by that variety one is distinguished from another. For if several had the same good, there would be no distinction ; but those various goods are so ordered by the Lord as to constitute together one common good. It should be known that the Divine good is one, because infinite (n. 10261) ; but is varied with angels, spirits, and men as to quality and quantity from its reception in truths, for truths qualify good, that is, give to good its quality, and truths are manifold.

10335. *And I, behold, I have given with him Aholiab,*

the son of Ahisamach, of the tribe of Dan. That this signifies those who are in the good and truth of faith, with whom the church was to be established, is evident from the representation of Aholiab, as those who are in the good and truth of faith. That these are represented by Aholiab, is because he was of the tribe of Dan, and by that tribe are signified those who are in the good and truth of faith (see n. 3923, 6396). The reason why these two, Bezalel of the tribe of Judah and Aholiab of the tribe of Dan, were chosen to make the works by which were to be represented Divine celestial and spiritual things, was, that by Bezalel are meant all who are in the good of love and by Aholiab all who are in the good and truth of faith, thus by Bezalel those who are in the inmost things and by Aholiab those who are in the outmost things of heaven and the church; and when the inmost and the outermost are named, all are understood who are in the whole heaven and in the whole church — as may be seen above (n. 10329); and that when first and last are named, all things are understood (see n. 10044).

2 Moreover the tribe of Judah was actually the first of the tribes, and the tribe of Dan was the last of them. That the tribe of Judah was actually the first of the tribes, is evident from the blessing of his sons by their father Israel (Gen. xlix.), where Reuben, Simeon, and Levi who were the first-born are cursed and Judah is blessed. (See concerning Reuben verses 3 and 4 of that chapter; concerning Simeon and Levi verses 5–7; and concerning Judah verses 8–12.) That Dan is the last of the tribes has been before shown (n. 1710, 3923, 6396). Moreover in the inmost heaven are those who are in good of love to the Lord, and in the outmost heaven those who are in truth of

3 faith from good. It is said in truth of faith from good, since truth of faith is not truth of faith with any one unless it is from good, for truth is born from good. Wherefore unless good be in truth, there is no soul in it, thus no life. They who are in truths of faith from good are in the out-

most parts of heaven, but not they who are in truths of faith without good: these are not in heaven. Since truth of faith ministers to good of love, as what is last to what is first, therefore it is said of Aholiab that Jehovah hath given him with Bezalel, that is, to serve him; and it is said of Bezalel that Jehovah hath filled him with the spirit of God in wisdom and in intelligence and in knowledge and in all work (verse 3).

10336. *And in the heart of every one that is wise in heart I have put wisdom.* That this signifies all who will and do good and truth for the sake of good and truth, is evident from the signification of heart, as the inmost of man, which is called his will; and since that is of the will of man which is of his love, therefore by the heart is likewise signified the love; that the heart is the love has been before shown (see n. 3635, 3883–3896, 9050), also that it is the will (n. 2930, 3888, 7542, 8910, 9113, 9300, 9495). The signification is further evident from that of one that is wise in heart, as one who wills and loves good and truth for the sake of good and truth, for it is the part of one that is wise and it is wisdom to do truths from love (n. 10331), and it is the part of one that is wise in heart and it is wisdom of heart to do good from love; and from the signification of putting wisdom in the heart, as doing these things from the Lord, thus from the good of love, since the good of love is from the Lord; for all such will and do good and truth for the sake of good and truth, since good and the truth of good are the Lord with them, inasmuch as the things which are from Him, thus which are His, are indeed Himself. For this reason 2
it is said that the Lord is good itself and truth itself. That the Lord is good itself is evident from His own words — *Why callest thou Me good? None is good save one, God* (Matt. xix. 16, 17: Luke xviii. 18, 19); also where the goods of love and of charity are recounted — *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me* (Matt. xxv. 40): that they are

called brethren who are in good, thus that goods are so called, may be seen above (n. 2360, 3803, 3815, 4121, 5409). Thus they are the brethren of the Lord who are in good from Him (n. 4191, 5686, 5692, 6756). Also that the Lord is truth itself is evident from these words: *Jesus saith, I am the way, the truth, and the life* (John xiv. 6); and in another place: *When He, the Spirit of truth, is come, He shall lead you into all truth; for He shall not speak from Himself. . . . He shall take of Mine, and shall show it unto you* (John xvi. 13–15). From this it is plain what is meant
3 by putting wisdom in the heart. The like also is meant by writing the law upon the heart, in Jeremiah: *I will put My law in the midst of them, and I will write it on their hearts. . . . Neither shall they teach any longer every man his companion or every one his brother, saying, Know ye Jehovah; for they shall all know Me* (xxxi. 33, 34). To write the law upon the heart is to impress Divine truth on the will, thus on the love. When this is done, Divine truth is no longer called forth from the memory, but is perceived from the good of love itself. Wherefore it is said, they shall teach no longer every man his companion, or every one his brother, saying, Know ye Jehovah, for they shall all know Me. That such are the celestial angels, who are in the inmost heaven, may be seen in the passages cited above
4 (n. 9277). What it is to will and do good and truth for the sake of good and truth, which is signified by putting wisdom in the heart of every one that is wise in heart, shall be briefly told. All who love the Lord above all things, and the neighbor as themselves, do good and truth for the sake of good and truth; for good and truth are the Lord Himself, as was said above. When therefore they love good and truth, that is, when they will and do them from love, they are loving the Lord. This is so also with those who love the neighbor as themselves, since the neighbor in the universal sense is good and truth; for the neighbor is a fellow-citizen, society, one's country, the church, and the

kingdom of the Lord; and to love the neighbor is to will well to those or to will their good. Wherefore it is their good which is to be loved; and when this is loved, the Lord is loved, because this good is from Him. Therefore it is plain that love toward the neighbor, which is called charity, has in itself love to the Lord. If this love be not in it, then a fellow-citizen, society, one's country, the church, and the kingdom of the Lord are loved for the sake of self, and thus are not loved from good but from evil; for whatever is from man for the sake of self as an end is from evil. To love the neighbor for the sake of self, is to love him for the sake of gain and honor as ends. The end is what determines whether it be from good or from evil, for the end is the love, since what a man loves he has for an end. The end also is the will, for what a man wills he loves. Therefore the end regarded, or the purpose, is the man himself, since man is such as is his will and such as is his love.

10337. *And they shall make all that I have commanded thee.* That this signifies Divine truths from the Word which were to be represented in outward things, is evident from the signification of making all that I have commanded, when said of the Lord, as according to Divine truths, for Divine truths are called the commandments of the Lord (see n. 9417); and from the representation of Moses, as the Word (n. 9372). It means what were to be represented in outward things, because the things which they were about to make were representative, and things representative are outward things, in which as in types internal things are presented. The representatives which they were to make are recounted in the verses, seven to eleven, which follow. What representatives are may be seen in the passages cited above (n. 9280, also n. 9457, 9481, 9576, 9577, 10149, 10252, 10276).

10338. *The tent of meeting, and the ark for the Testimony.* That this signifies a representative of heaven in general where the Lord is, is evident from the signification

of the tent of meeting and the ark, as a representative of heaven (see n. 9457, 9481, 9485, 9784). That it is a representative of heaven in general, is because by the tent of meeting within the veil where was the ark, was represented the inmost or third heaven (n. 9485), by the tent of meeting outside of the veil the middle or second heaven, and by the court the outmost heaven (n. 9741). The signification is further evident from that of the Testimony, as the Lord as to Divine truth (n. 8535, 9503).

10339. *And the mercy-seat that is thereupon.* That this signifies a representative of the hearing and reception of all things of worship from the good of love, is evident from the signification of the mercy-seat which was above the ark, as a representative of all things of worship which are from the good of love (see n. 9506).

10340. *And all the vessels of the tent.* That this signifies a representative of all ministering goods and truths, is evident from the signification of the vessels of the tent of meeting, as goods and truths which are serviceable to the heavens, thus which minister. Ministering goods and truths are inward and outward knowledges [*cognitiones et scientifica*]; that these are signified by vessels in general has been before shown (n. 3068, 3079, 9724).

10341. *And the table and its vessels.* That this signifies a representative of spiritual good from celestial, is evident from the signification of the table upon which was the bread of Presence, as a representative of celestial and spiritual good (see n. 9527, 9545, 9684, 9685); and from the signification of its vessels, as things serviceable or ministering; that these are knowledges of good and of truth may be seen above (n. 9544).

10342. *And the pure candlestick and all its vessels.* That this signifies a representative of truth from that good, and things ministering, is evident from the signification of the candlestick with the lamps and branches, as a representative of the spiritual heaven and of faith and intelligence

from the Lord therein, thus of truth from good (n. 9548, 9551, 9555, 9558, 9561); and from the signification of the vessels of the candlestick, as things for purification and for removal (n. 9572), thus things ministering.

10343. *And the altar of incense.* That this signifies a representative of worship from these, is evident from the signification of the altar of incense, as a representative of all things of worship from the good of love and of faith (see n. 10177).

10344. *And the altar of burnt offering and all its vessels.* That this signifies a representative of worship from the good of love and its truths, is evident from the signification of the altar of burnt offering, as a representative of the Lord and of the worship of Him from the good of love (see n. 9714, 9964, 10123, 10151, 10242, 10245); and from the signification of its vessels, as truths serving good (see n. 9723, 9724).

10345. *And the laver and its base.* That this signifies a representative of purification and of regeneration and also the natural, is evident from the signification of washing, which was effected by water in the laver, as a representative of purification and regeneration (n. 10237, 10239); from the signification of the laver, as the natural of man (n. 10235); and from the signification of its base, as the sensual, which is the outmost of the natural (n. 10236).

10346. *And the garments of service, and the garments of holiness for Aaron the priest.* That this signifies a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom, is evident from the signification of the garments of Aaron, as a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (see n. 9814).

10347. *And the garments of his sons.* That this signifies a representative of lower spiritual things, is evident from the representation of the sons of Aaron and their garments, as a representative of lower spiritual things (see n. 10068).

10348. *To perform the priest's office.* That this signifies a representative of the Lord's work of salvation, is evident from the signification of the priesthood of Aaron and his sons, as a representative of the Lord's work of salvation (see n. 9809, 10017).

10349. *And the oil of anointing.* That this signifies a representative of the Lord as to the Divine good of the Divine love in His Divine Human, is evident from what has been shown above concerning anointing and the oil of anointing (see n. 9954, 10011, 10019, 10261).

10350. *And the incense of sweet spices.* That this signifies a representative of worship from truths, is evident from the signification of incense, as a representative of worship (see n. 9475, 10198, 10298); and from the signification of its sweet spices, as truths and affections for them (n. 10291, 10295).

10351. *For the holy.* That this signifies for the representative church, is evident from the signification of the holy in that church, as a representative of the Lord and of the Divine things which are from Him (see n. 9229, 9956, 10069, 10149), thus which are in the worship of the Lord in the representative church; for this is said of the incense, by which is signified worship — as above (n. 10350).

10352. *According to all that I have commanded thee shall they do.* That this signifies according to Divine truths from the Word, which were to be represented in things external, may be seen above (n. 10337). All these things, which by command were to be made by Bezalel and Aholiab, are such as have already had their signification shown, and therefore being here only recounted, their meaning need not be more fully unfolded.

10353. Verses 12–18. *And Jehovah spake unto Moses, saying, Speak thou also unto the sons of Israel, saying, Verily ye shall keep My sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah which make you holy. And ye shall keep the*

sabbath; for that it is holy unto you: he that profaneth it in dying shall be put to death: for every one that doeth any work on that day, that soul shall be cut off from among his people. Six days shall work be done; and on the seventh day is the sabbath of the sabbath, holy to Jehovah: every one that doeth any work on the sabbath day, in dying he shall be put to death. Wherefore the sons of Israel shall keep the sabbath, to observe the sabbath throughout their generations, a covenant for ever. It is a sign between Me and the sons of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and took breath. And He gave unto Moses, in making an end of speaking with him upon mount Sinai, the two tables of the Testimony, tables of stone, written with the finger of God. "And Jehovah spake unto Moses, saying" signifies enlightenment and perception through the Word by the Lord; "Speak thou also unto the sons of Israel, saying" signifies the informing of those who are of the church by means of the Word; "Verily ye shall keep My sabbaths" signifies holy thought continually concerning the union of the Divine with the Human of the Lord; "for it is a sign between Me and you" signifies that this is the principal thing by which they who are of the church are known in heaven ["throughout your generations" signifies in each and every thing of the church; "that ye may know that I am Jehovah which make you holy" signifies the Lord as to the Divine Human, which all things of heaven and of the church look to as their only source*]. "And ye shall keep the sabbath" signifies that the Divine Human of the Lord is to be worshipped; "for that it is holy unto you" signifies that therefrom is every good and truth which make the church; "he that profaneth it" signifies being led by one's self and one's own loves and not by the Lord; "in dying shall be put to death" signifies separation from heaven and spiritual death; "for every one that doeth any work on

* From Nos. 10358 and 10359.

that day" signifies who turns himself from heavenly loves to corporeal and worldly loves; "that soul shall be cut off from among his people" signifies that heaven and the church is not with him, but hell. "Six days shall work be done" signifies the state which precedes and prepares for the heavenly marriage; "and on the seventh day is the sabbath of the sabbath" signifies the state of good which is the end regarded, thus when man becomes a church and enters heaven; "holy to Jehovah" signifies Divine; "every one that doeth any work on the sabbath day, in dying he shall be put to death" signifies to be led by self and one's own loves, and not by the Lord. "Wherefore the sons of Israel shall keep the sabbath, to observe the sabbath throughout their generations" signifies that the very essential of the church is acknowledgment of the union of the Divine Itself in the Human of the Lord, and that this should be in all things and each of worship; "a covenant for ever" signifies conjunction with the Lord to eternity. "It is a sign between Me and the sons of Israel for ever" signifies that by it they who are of the church are distinguished from those who are not of the church; "for in six days Jehovah made heaven and earth" signifies a state of combat and of labor while the church is being established; "and on the seventh day He rested, and took breath" signifies a state of good when the church is established, or when man is regenerated. "And He gave unto Moses, in making an end of speaking with him upon mount Sinai, the two tables of the Testimony" signifies the conjunction of the Lord by the Word with man; "tables of stone, written with the finger of God" signifies Divine truth therein from the Lord Himself.

10354. *And Jehovah spake unto Moses, saying.* That this signifies enlightenment and perception through the Word by the Lord, is evident from what was shown above (n. 10234, 10290).

10355. *Speak thou also unto the sons of Israel, saying.* That this signifies the informing of those who are of the church by means of the Word, is evident from the representation of Moses, who is commanded to speak unto the sons of Israel, as the Word — see the passages cited above (n. 9372) ; from the signification of speaking and saying, as instructing or informing — see also passages cited above (n. 10280) ; and from the representation of the sons of Israel, as the church (n. 9340). From this it is plain that by the words, Speak thou to the sons of Israel, saying, is signified the informing of those who are of the church by means of the Word. Concerning the informing by means 2
of the Word something shall be said here. In the most ancient times men were informed concerning heavenly things, or those things which are of eternal life, by immediate intercourse with angels of heaven ; for heaven then acted as one with the men of the church, inasmuch as it flowed in through their internal man into their external, and hence they had not only enlightenment and perception, but also speech with angels. This time was called the golden age, from men being then in the good of love to the Lord, for gold signifies this good. This state is also described by paradise in the Word. Afterward informa- 3
tion concerning heavenly things and the things of eternal life was effected by such things as are called correspondences and representations, the knowledge of which being derived from the most ancient men who had immediate intercourse with the angels of heaven. Into those correspondences and representations at that time heaven flowed in with men and enlightened them. For correspondences and representations are the external forms of heavenly things, and as far as men at that time were in the good of love and charity, so far they were enlightened. For all Divine influx out of heaven is into the good with man, and through the good into truths, and because the man of the church at that time was in spiritual good, which good in its

essence is truth, therefore those times were called the silver
4 age, silver signifying such good. But when the knowledge of correspondences and of representations was turned into magic, that church perished and a third church succeeded, in which indeed almost all the worship was performed by similar observances, but still it was not known what they signified. This church was instituted with the Israelitish and Jewish nation. But inasmuch as information concerning heavenly things, or those of eternal life, could not be given with the men of that church by influx into their interiors, and thus by enlightenment, therefore angels from heaven used to speak by a living voice with some of them, and to instruct them concerning external things, but very little concerning internal things, because these they could not apprehend. These who were in natural good received the things taught them as sacred, and from them those times
5 were called brazen, for brass signifies such good. But when not even natural good remained with the man of the church, the Lord came into the world and reduced all things in the heavens and in the hells into order, to the end that man may receive influx from Him out of heaven and be enlightened, and that the hells should not be able to hinder and infuse thick darkness. Then a fourth church began, which is called the Christian Church. In this church information concerning heavenly things, or concerning those of eternal life, is effected solely by the Word, so thereby man has influx and enlightenment. For the Word has been written by pure correspondences and by pure representatives, which signify heavenly things. Into these the angels of heaven come when the man of the church reads the Word. Therefore by the Word is effected conjunction of heaven with the church, or of the angels of heaven with the men of the church, but with those therein only who are in the good of love and of charity. But inasmuch as the man of this church also has extinguished this good, therefore neither can he be informed by any influx and by enlightenment

therefrom, except concerning a few truths, which however do not cohere with good. Therefore these times are what are called iron, for iron is truth in the ultimate or last of order. But when truth is of such a quality, then it is such as is described in Daniel: *Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cohere the one with the other, even as iron is not mixed with clay* (ii. 43). Thus it may be evident in what manner revelations have succeeded one another from the most ancient ages to the present time; and that at this day revelation is given only through the Word, and genuine revelation only with those who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honors and gain as ends. For, if you will believe it, the Lord is the Word itself, since the Word is Divine truth and Divine truth is the Lord in heaven, because it is from the Lord. Wherefore they who love Divine truth for the sake of Divine truth, love the Lord, and with those who love the Lord heaven flows in and enlightens them. Whereas they who love Divine truth for the sake of honors and gain as ends, turn themselves away from the Lord to themselves and the world, for which reason there can be with them no influx and enlightenment. Moreover these, since in the sense of the letter they keep the mind fixed upon themselves and their own fame and glory, apply this sense to such things as favor their own loves.

10356. *Verily ye shall keep My sabbaths.* That this signifies holy thought continually concerning the union of the Divine Itself with the Human of the Lord, is evident from the signification of sabbaths, as in the supreme sense the union of the Divine Itself with the Divine Human in the Lord, and in the respective sense the conjunction of the Lord as to the Divine Human with heaven, also the conjunction of heaven with the church, and in general the conjunction of good and truth in those who are the church,

or with whom the church is — that this union and these conjunctions are signified by sabbaths may be seen above (n. 8495, 8519, 8890, 8893, 9274); and from the signification of verily or wholly keeping, as having in holy and continual thought. For when keeping is said of those things which were represented in that church, it signifies having in thought and mind the things which were represented, and cherishing them in a holy manner. For representatives were external things in which were internal, and which thus afforded a handle or basis for thinking about internal things. Therefore by keeping the sabbaths of Jehovah is signified to think holily and continually concerning the Lord, concerning the union of the Divine Itself with His Divine Human, concerning the conjunction of the Lord as to the Divine Human with heaven, and concerning the conjunction of heaven with the church, also concerning the conjunction of good and truth in the man of the church. Inasmuch as these are the very essentials of the church, for without acknowledgement of them and faith in them the church is not the church, therefore the sabbath, by which those things are signified, is spoken of last and also again and again, even to the end of the chapter.

10357. *For it is a sign between Me and you.* That this signifies that it is the principal thing whereby they who are of the church are known in heaven, is evident from the signification of a sign between Jehovah and the sons of Israel, as that which indicates and testifies that they are of the church, thus by which they are known in heaven, and also by which they are conjoined to the Lord. For they who are of the church, in whom the church is, must acknowledge the Lord and the Divine in Him, and must acknowledge the conjunction of the Lord with heaven, and also the conjunction of heaven with the man of the church, and in general the conjunction of good and truth with him, since this conjunction makes the church with him. Whether we speak of the church with man, or speak of heaven with

him, or speak of the kingdom of God with him, or of the Lord with him, it is the same. For the church is the heaven of the Lord upon earth, and the kingdom of God is heaven and the church together, and the Lord is He from Whom they are, yea, who is heaven and the church.

10358. *Throughout your generations.* That this signifies in each and every thing of the church, is evident from the signification of generations when meaning the sons of Israel, as each and every thing of the church (n. 10282).

10359. *That ye may know that I am Jehovah which make you holy.* That this signifies the Lord as to the Divine Human, which all things of heaven and of the church look to as their only source, is evident from the signification of holy, as the Divine in heaven and in the church, for this alone is holy; and the Divine in heaven and in the church proceeds from the Divine Human of the Lord, thus it is the Divine Human of the Lord which alone is holy, consequently which makes holy. From this it is plain that the Divine Human is what all things of heaven and of the church look to as their only source. For heaven is heaven not from the proprium of the angels, but from the Divine of the Lord with them; and the same is true of the church with men. It is said, I am Jehovah which make you holy, and by Jehovah is meant the Lord. But since these subjects have been already treated frequently, see what has been said and shown above concerning them — as that the Lord alone is holy and that all the holy proceeds from Him (n. 9229, 9680, 9820), that being made holy is the reception of the Divine of the Lord (see n. 9820, 10128, 10276), that angels acknowledge no other Divine than the Divine Human of the Lord (n. 9276, 10159), thus that the Lord as to the Divine Human is heaven and the church, because He dwells in His own there and not in the proprium of others (n. 10125, 10151, 10157); and that Jehovah in the Word is the Lord (citations n. 9373).

10360. *And ye shall keep the sabbath.* That this sig-

nifies that the Divine Human of the Lord is to be worshipped, is evident from the signification of keeping, when it is said of the Divine, as worshipping; and from the signification of the sabbath, as in the supreme sense the union of the Divine which is called the Father and of the Divine Human which is the Son, thus the Divine Human in which is this union. This union is signified by the sabbath, because by the six days of labor which precede the seventh is signified every state of combat; for labor in the spiritual sense is not labor such as is in the world, but such as they who are in the church endure before they enter the church and become the church, which labor is combat against evils and falsities of evil. The Lord when He was in the world endured similar labor in the spiritual sense, for He then fought against the hells and reduced them and likewise the heavens into order, and then at the same time He glorified His Human, that is, He united it to the Divine Itself which He had from conception (see
2 n. 9715, 9809). The time and state when the Lord was in combats is signified by the six days of labor, but the state when union was effected is signified by the seventh day, which is called the sabbath from rest, because the Lord then had rest. Therefore by the sabbath is signified also the conjunction of the Lord with heaven, with the church, with an angel of heaven, and with a man of the church. The reason is that all who are to come into heaven must first be in combats against evils and the falsities of evil, and when these have been separated they enter heaven and are conjoined to the Lord, and then they have rest. It is similar with men in the world. That they must be in combats, or that they must undergo temptations, before good and truth which constitute the church are implanted in them, is known; thus before they are conjoined to the Lord, consequently before they have rest. From this it is plain why it is that a state of combat is signified by six days of labor, while rest and also conjunc-

tion is signified by the seventh day or the sabbath. More- 3
over the conjunction of good and truth is signified by the sabbath because when man is in combats he is then in truths, but when truths have been conjoined to good, thus when man is in good, he then has rest. In like manner as the Lord, when He was in the world and fought with the hells, then as to His Human He was Divine truth, and when He united His Human to the Divine Itself, then even as to His Human He became the Divine good or Jehovah. That the six days which precede the sabbath are the combats which precede and prepare for the heavenly marriage, which is the conjunction of good and truth, may be seen above (n. 8510, 8888, 9431). Concerning the 4
former state when man is in truths and at the same time in combats against evils and falsities of evils, which state is signified by the six days of labor, and concerning the latter state when he is in good and is led of the Lord, which is signified by the sabbath, see above (n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230, 9274, 9832). That the Lord when He was in the world made His Human first Divine truth and afterward Divine good, see the passages cited above (n. 9199, 9315), and that He did this by the combats of temptations (see passages cited n. 9528). He therefore who knows that by the sabbath in 5
the supreme sense is meant the union of the Divine Itself in the Divine Human of the Lord, may know what those things signify which are so often said in the Word concerning the sabbath — as in Isaiah: *If thou turn away thy foot from the sabbath, not doing thy pleasure on the day of My holiness; and call the things of the sabbath delights to the Holy One of Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own word: then shalt thou delight thyself in Jehovah; and I will exalt thee upon the high places of the earth; and I will feed thee with the heritage of*

Jacob thy father (lviii. 13, 14). He who is acquainted with the internal sense of the Word may see plainly that in this passage by the sabbath is signified the state of conjunction of man with the Lord, thus the state when man is led by the Lord and not by himself, which state is when he is in good. For to be led by the Lord, and not by self, is to turn away the foot from the sabbath, not to do one's own will, not to do one's own ways, not to find one's own pleasure, and not to speak one's own word. That in this case the church is in him and heaven, is signified by that he shall be exalted upon the high places of the earth and shall be fed with the heritage of Jacob. Moreover that the sabbath is the Divine Human in which is union, is signified by the sabbath being called a day of
6 holiness and of delight to the Holy One of Jehovah. And in Jeremiah: *If ye hallow the sabbath day . . . then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses* (xvii. 24, 25). He who is unacquainted with the internal sense of the Word will suppose that these things are to be understood according to the sense of the letter, namely, that if they would hallow the sabbath, kings and princes would enter in by the gates of the city Jerusalem and would ride in the chariot and on horses. This however is not the meaning of the words, but that they who worship holily the Divine Human of the Lord shall be in the Divine truths of heaven and of the church; for by Jerusalem is meant the church, by kings and princes its Divine truths, by the throne of David heaven where the Lord is, by chariot the doctrine of good and of truth, and by horses an enlightened intellectual. That Jerusalem is the church may be seen before shown (n. 2117, 3654), also that kings are Divine truths (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148), that princes are primary truths (n. 1482, 2089, 9954), that a throne is heaven (n. 5313), that a chariot is the doctrine

of good and truth (n. 5321, 8215), and that horses are the intellectual which is enlightened (n. 2760–2762, 3217, 5321, 6534). Because by the sabbath was signified the 7
Lord as to the Divine Human in which there is union, it was therefore commanded that the bread of Presence should be set in order upon the table every sabbath (Lev. xxiv. 8). That the Lord as to the Divine Human is meant by bread is known in the church. On this account also the Lord when He was in the world calls Himself Lord of the sabbath (Matt. xii. 8 : Mark ii. 27, 28 : Luke vi. 1–5). And therefore the Lord, when He was in the world and 8
united His Human to the Divine Itself, abrogated the sabbath as to representative worship, or as to worship such as it was with the Israelitish people, and made the sabbath day a day of instruction in the doctrine of faith and of love. This is involved in what is written in John, that Jesus healing a certain man on the sabbath day said unto him, take up thy bed and walk; and he took up his bed and walked. But the Jews said that it was not lawful to carry a bed on the sabbath day, and sought to kill the Lord, because He broke the sabbath (v. 8–10, 18). By 9
healing a sick person is signified the purifying of man from evils and the falsities of evil, by a bed is signified doctrine, and by walking is signified life. That all the healings of diseases which were performed by the Lord involve purifying from evils and falsities, or restoring spiritual life, may be seen above (n. 8364, 9031, 9086), also that walking means life (n. 519, 1794, 8417, 8420). That a bed is doctrine is evident from passages in the Word where a bed is named, and also from representatives in the other life, where when a bed appears and one lying upon it, is signified the doctrine in which he is. Therefore beds appear there most highly adorned for those who are in truths from good. But that such things are signified by the above words of the Lord, no one can know except by the internal sense, for the Lord spoke by correspondences, thus by significatives because from the Divine.

10361. *For that it is holy unto you.* That this signifies that therefrom is every good and truth which make the church, is evident from the signification of the holy, as all that and only that which proceeds from the Lord (see n. 9479, 9680, 9820), thus good of love and truth of faith, for these are what proceed from the Lord. That these make the church with men, and heaven with angels, may be evident from this, that love and faith are the essentials of the church, because they conjoin men and angels to the Lord, good of love conjoining their voluntary and truth of faith their intellectual, thus all which appertains to them.

10362. *He that profaneth it.* That this signifies being led by one's self and by one's own loves, and not by the Lord, is evident from the signification of profaning the sabbath, or doing work on the sabbath day, as being led by one's self and not by the Lord, thus by one's own loves. That this is signified by profaning the sabbath, is evident from Isaiah: *If thou turn away thy foot from the sabbath, not doing thy pleasure on the day of My holiness . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own word* (lviii. 13). To turn away the foot from the sabbath means such things as are of the natural man; doing one's own pleasure is doing those things which favor the lusts and evils of the loves of self and of the world; doing one's own ways is favoring the falsities of evil; finding one's own pleasure is living according to the enjoyments of those loves, and speaking one's own word is thinking such things. From this it is plain that by profaning the sabbath is signified being led by one's self and one's own loves, and not by the Lord, Who in the supreme sense
2 is the sabbath — as was shown just above. Like things are signified by works on the sabbath day, as by cutting wood, kindling a fire, then preparing food, by gathering in the harvest and many other things which were forbidden to be done on the sabbath day, by which also like things are signified. By cutting wood is signified doing good from one's

self, by kindling a fire doing it from one's own loves, and by preparing food teaching one's self from one's own intelligence. That such things are involved in the above prohibitions no one can know but from the internal sense. It is 3 further to be known that to be led by self and to be led by the Lord are two opposites, for he who is led by himself is led by his own loves, thus by hell, since man's own loves are from hell; and he who is led by the Lord is led by the loves of heaven, which are love to the Lord and love toward the neighbor. He who is led by these loves is withdrawn from his own loves; and he who is led by his own loves is withdrawn from the loves of heaven, since they in no wise agree together; for the life of man is either in heaven or it is in hell. It is not granted that it be at the same time in one and in the other; and this is meant by the Lord's words in Matthew: *No one can serve two masters: for either he will hate the one, and love the other; or else he will join himself to the one, and despise the other* (vi. 24). From these things it is plain what is signified by doing work on the sabbath day.

10363. *In dying shall be put to death.* That this signifies separation from heaven and spiritual death, is evident from the signification of dying, when said concerning the sabbath, by which is signified the Lord and the acknowledgment of Him, as that there is no conjunction with heaven (see n. 9928, 10244), thus separation from heaven; and separation from heaven is spiritual death.

10364. *For every one that doeth any work on that day.* That this signifies who turns himself from heavenly loves to corporeal and worldly loves, is evident from what was shown just above (n. 10362).

10365. *That soul shall be cut off from among his people.* That this signifies that heaven and the church is not with him, but hell, is evident from the signification of being cut off from among his people, as separation from the church and spiritual death (see n. 10288); thus that the church is

not with him, but hell. And since when the church is not with man, heaven is not with him, inasmuch as the church and heaven act as one — for in the case of the man in whom the church is heaven flows in, that is, the Lord through heaven, and makes the church there — therefore it is that when the church is not with man, hell is with him. Consequently this also is signified by being cut off from among his people.

10366. *Six days shall work be done.* That this signifies the state which precedes and prepares for the heavenly marriage, is evident from the signification of the six days which precede the sabbath, as the state which precedes and prepares for the heavenly marriage (see n. 8510, 8888, 9431). The heavenly marriage is the conjunction of good and truth with a man of the church and an angel of heaven, and in the supreme sense the union of the Divine Itself in the Human of the Lord (n. 10356). That the work of six days is the preceding state, may be seen above (n. 10360).

10367. *And on the seventh day is the sabbath of the sabbath.* That this signifies the state of good which is the end regarded, thus when man becomes a church and enters heaven, is evident from the signification of the seventh day, as a state of good, which is the end regarded. For when the six days which precede signify the state of man which precedes and prepares for the heavenly marriage, then the seventh day is when man is in this marriage. This marriage is the conjunction of truth and good with man, thus when man becomes a church and enters heaven. That man enters heaven and becomes a church when he is in good, is because the Lord flows in into the good with man, and by good into his truth. The influx is effected into the internal man where his heaven is, and through the internal into the external where is his world. Wherefore unless man be in good, his internal man is not opened, but remains shut, howsoever he be in truths as to doctrine. And as heaven is in the internal man, therefore when this is

opened man is in heaven, for heaven is not in place, but in man's interiors. That man is created to the image both of heaven and the world, his internal man to the image of heaven, and his external to the image of the world, may be seen in passages cited above (n. 9279, 9706). That the 2
whole man is such as he is as to good, and not as to truth without good, every one who reflects may know; for by his good and according to it he deals with another, feels with another, conjoins himself to another, suffers himself to be led by another; but not by truth and according to truth, unless this be in accord with his good. When we speak of good, we mean its enjoyment, its pleasure, or its love; for all things favoring these are to the man goods, and so far as he is left to himself, so as to think from himself, he regards as truths what favor those goods. Therefore it may be evident that man by good is conjoined to the Lord, and in no wise by truth without good. Conjunction by good with 3
the Lord has indeed been often treated of above, in speaking of the regeneration of man, but since the man of the church at this day studies much the truths which are of faith and but little the good which is of love, and for this reason is in ignorance about good, something further may here be said concerning the conjunction of good and truth, which is called the heavenly marriage. Man is born into evils of every kind, and so into falsities of every kind, thus of himself he is condemned to hell. In order therefore that he may be rescued from hell, he must be wholly born again of the Lord. This being born again is what is called regeneration. That therefore he may be born again, he must first learn truths, and if he be of the church, from the Word or from doctrine derived from the Word. The Word and doctrine from the Word teach what is truth and good, and truth and good teach what is falsity and evil. Unless man knows these, he can in no wise be regenerated, for he remains in his evils and their falsities, calling them goods and truths. For this reason the knowledges of truth and 4

of good must precede, and must enlighten the man's understanding. For the understanding was given to man that by the knowledges of good and of truth it may be enlightened, to the end that they may be received by his will and become good; for truths become good when man wills them and from willing them does them. From this it is plain in what manner good is formed with man, and that unless he be in good, he is not born anew or regenerated. When therefore man is in good as to the will, he is then in the truths of that good as to the understanding. For the understanding with man actually acts as one with his will, since what a man wills, this he thinks when he is left to himself. This then is what is called the conjunction of truth and good, or the heavenly marriage. Whether we speak of willing good or of loving good, it is the same thing; for what a man loves this he wills. Moreover whether we speak of understanding the truth which is of good, or of believing it, it is also the same thing; from which it follows that with the regenerate man love and faith act as one. This conjunction or this marriage is what is called the church and heaven and also the kingdom of the
5 Lord, yea, in the supreme sense the Lord with man. But they who love their own evils, which they either have received hereditarily and from infancy have confirmed with themselves, or which they have superadded of themselves and been imbued with anew, are capable indeed of apprehending and in some measure understanding truths from the Word or from doctrine derived from the Word, but still they cannot be regenerated. For every man is kept by the Lord in that state as to the understanding, to the intent that he may be regenerated; but when he loves his own evils, then the intellectual of his internal man is not imbued with those truths, but only the intellectual of his external man, which intellectual is merely scientific. Such men do not know what good is, nor do they care to know, but only what truth is. It is for this reason that they make the

church and heaven to consist in truths which are called truths of faith and not in goods which are of the life. They also explain the Word in various ways in favor of their belief. Therefore it is that in the case of such, who are not at the same time in truths as to life, there is not conjunction of truth [and good], thus not the church and heaven. Moreover the truths which they have called truths of faith are separated from them in the other life, for evil of the will rejects them, and in their place succeed falsities conformable to the evils in which they are. From these 6
things it may now be evident what is the conjunction of good and truth, which is signified by the sabbath. This conjunction is called the sabbath from rest, since sabbath means rest. For when man is in the first state, that is, when by truths he is being led to good, then he is in combats against the evils and falsities which are with him; for by combats, which are temptations, evils and their falsities are shaken off and separated, and yet there is no rest from them until good and truth have been conjoined. Then man has rest, and the Lord has rest, inasmuch as man does not fight against evils and falsities, but the Lord in man. That the sabbath in the supreme sense signifies the Divine 7
Human of the Lord, is because the Lord when He was in the world fought from His Human against all the hells and subdued them, and at the same time reduced the heavens into order, and after this labor united His Human to the Divine, and made this also Divine good. So He then had rest, for against the Divine the hells do not yawn. Hence now it is that by the sabbath in the supreme sense is meant the Divine Human of the Lord. But upon these subjects see what has been before shown, as that the Lord, when He was in the world, first made His Human Divine truth, to the end that He might fight with the hells and subjugate them, and that afterward He glorified His Human and made it the Divine good of the Divine love (see n. 9199, 9315; also n. 9715, 9809); also that the Lord when He 8

was in the world underwent the most grievous temptations (n. 9528), and that therefore He has Divine power to save man by removing from him the hells and thus regenerating him (n. 10019, 10152). Concerning the twofold state of the man who is being regenerated by the Lord, see passages cited above (n. 9274), also that man does not come into heaven until the conjunction of truth and good with him is effected (8516, 8539, 8722, 8772, 9139, 9832), and that the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688).

10368. *Holy to Jehovah.* That this signifies Divine, is evident from the signification of holy to Jehovah, as the Divine Human of the Lord, and all that and only that which proceeds from Him (see n. 9479, 9680, 9820).

10369. *Every one that doeth any work on the sabbath day, in dying he shall be put to death.* That this signifies to be led by self and by one's own loves, and not by the Lord, and therefore spiritual death, is evident from what was shown above (n. 10362).

10370. *Wherefore the sons of Israel shall keep the sabbath, to observe the sabbath throughout their generations.* That this signifies that the very essential of the church is acknowledgment of the union of the Divine Itself in the Human of the Lord and that this should be in all things and each of worship, is evident from the signification of keeping the sabbath, as holy thought continually concerning the union of the Divine Itself with the Human of the Lord (see above, n. 10356), thus also acknowledgment, for thought without acknowledgment and faith is not spiritual thought; from the representation of the sons of Israel, as the church — see passages cited above (n. 9340); from the signification of observing the sabbath, as devoutly worshiping this union, thus worshiping the Lord as to the Divine Human, for in the Divine Human is this union; and from the signification of throughout the generations of the sons of Israel, as in all things and each of the church (n. 10282).

From these considerations it is plain that by the sons of Israel keeping the sabbath to observe the sabbath throughout their generations, is signified acknowledgment of the Divine Itself in the Human of the Lord in all things and each of worship. The reason why this is an essential of the church and therefore an essential of its worship, is, that the salvation of the human race depends solely upon this union. Indeed for the sake of effecting this union the Lord came into the world. Therefore also the whole Word in the inmost sense treats of this, and the rituals of the church established among the children of Israel represented it and signified it. That the salvation of the human race is therefrom, consequently that this acknowledgment is an essential of the church and of its worship, the Lord teaches in many passages — as in John: *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life* (iii. 36; also verses 15 and 16; vi. 40; xi. 25, 26; xx. 31). The Son is the Divine Human of the Lord. The reason why they who do not from faith acknowledge the Lord have not eternal life, is, that the whole heaven is in that acknowledgment; for the Lord is the Lord of heaven and earth, as He teaches in Matthew: *All power is given unto Me in heaven and in earth* (xxviii. 18). Wherefore to those who do not acknowledge Him heaven is closed. And he who does not make acknowledgment in the world — that is, he who is within the church — does not make acknowledgment in the other life. Such is the state of man after death. 2

10371. *A covenant for ever.* That this signifies conjunction with the Lord to eternity, is evident from the signification of a covenant, as conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416); and from the signification of an age, or for ever, as that which is eternal (n. 10248).

10372. *It is a sign between Me and the sons of Israel for ever.* That this signifies that by it they who are of the

church are distinguished from those who are not of the church, is evident from the signification of a sign, as that by which they are known (see above, n. 10357), thus also by which they are distinguished; and from the representation of the sons of Israel, as the church — see passages cited above (n. 9340). Therefore by a sign between Jehovah and the sons of Israel is signified that it is that by which they who are of the church are distinguished from those who are not of the church, namely, by acknowledgment of the union of the Divine in the Human of the Lord (see n. 10370). That the church is not where the Lord is not acknowledged, the church itself also teaches; and that in His Human is the Divine Itself, the Lord Himself teaches — as in John: *The Father and I are one. . . . Believe that the Father is in Me, and I in the Father* (x. 30, 38). Again: *Believest thou not that I am in the Father, and the Father in Me?* (xiv. 10.) Again: *Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. . . . All Mine are Thine, and all Thine are Mine* (xvii. 1, 10). Again: *Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself* (xiii. 31, 32). And again: *If ye have known Me, ye have known My Father also; and from henceforth ye know Him, and have seen Him. . . . He that hath seen Me hath seen the Father* (xiv. 7, 9).

10373. *For in six days Jehovah made heaven and earth.* That this signifies a state of combat and of labor while the church is being established, is evident from the signification of six days, when the subject is the establishment of the church and the regeneration of man, as a state of combat against evils and falsities, thus the state which precedes and prepares for the conjunction of good and truth (see above, n. 10366, 10367); and from the signification of
2 heaven and earth, as the church. By making heaven and earth is not meant in the Word the first creation itself of the visible heaven and earth, but the establishment of the

church and the regeneration of man therein; by heaven is meant his internal, and by earth his external. That this creation is meant, is evident from passages in the Word, where creating is spoken of — as in David: *The people which shall be created shall praise Jah* (Ps. cii. 18). Again: *Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth* (Ps. civ. 30). And in Isaiah: *Thus saith Jehovah, thy Creator, O Jacob, thy Former, O Israel . . . I have redeemed thee, I have called thee by thy name, thou art Mine. . . . Every one called by My name, I have created him unto My glory; I have formed him; yea, I have made him* (xliii. 1, 7); and in other places. It is said create, form, and make, and again Creator, Former, and Maker, and by creating is signified what is new which was not before, by forming is signified quality, and by making, effect. That to create and 3
make a new heaven and a new earth is to establish a new church, its internal and its external — as in Isaiah (lxv. 17; lxvi. 22: Apoc. xxi. 1) — may be seen shown above (n. 1733, 1850, 2117, 2118, 3355, 4535); also that earth in the Word is the church (n. 9325), and that the creation of heaven and earth in the first chapter of Genesis is the establishment of the Most Ancient Church (see n. 8891, 9942).

10374. *And on the seventh day He rested, and took breath.* That this signifies a state of good when the church is established, or when man is regenerated, is evident from the signification of the seventh day, as a holy state, which is that of the church when it is in good, thus when it is established, or when the man of the church is in good, thus when he is regenerated. In the supreme sense by the seventh day, and by the rest and taking breath of Jehovah, is signified the union of the Divine Itself which is called the Father and of the Divine Human which is the Son, in the Lord, thus when the Lord even as to His Human has become the Divine good of the Divine love, or

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Jehovah. Therefore seven in the Word stands for what is holy (see n. 395, 433, 716, 881, 5265, 5268). The reason why Jehovah is said then to have rested and taken breath, is, that the Lord as to His Human was then above all infestations from the hells, and at the same time heaven and earth were under His power (Matt. xxviii. 18). There was at the same time also rest and free breath in heaven, because all things in heaven were then reduced by the Lord into order and the hells were subjugated. It was similar on earth, since when heaven was in order and the hells had been subdued, man could be saved. From this it is plain that the rest of Jehovah is peace and salvation to the angels in the heavens and to men on earth, when they are in good and thereby in the Lord.

10375. *And He gave unto Moses, in making an end of speaking with him upon mount Sinai, the two tables of the Testimony.* That this signifies the conjunction of the Lord by the Word with man, is evident from the representation of Moses, as the Word—see passages cited above (n. 9372); from the signification of, in making an end of speaking with him, as when all things were instituted—for the things which Jehovah spoke with Moses on mount Sinai were those which were to be instituted among the sons of Israel, thus which were of the church; from the signification of mount Sinai, as heaven, whence comes Divine truth (n. 8805, 9420); from the signification of the two tables, as the Law in the whole complex, thus the Word (n. 9416); and from the signification of the Testimony, as the Lord as to Divine truth (n. 8535, 9503). Conjunction thereby with man is signified by the tables being two and joined together in the form of a covenant (n. 9416)—by two being signified conjunction (n. 5194, 8423). Thus it is plain that by the words, Jehovah gave unto Moses, in making an end of speaking with him upon mount Sinai, the two tables of the Testimony, is signified that when the church is established there is conjunction of

the Lord with man by the Word, which is sent down from Him out of heaven. That it is the Word by which the Lord flows in with man, speaks with him, and is conjoined to him has been shown above (n. 1775, 2310, 2899, 3476, 3735, 3982, 4217, 9212, 9216, 9357, 9380, 9396, 9400, 9401, 10290).

10376. *Tables of stone, written with the finger of God.* That this signifies Divine truth therein from the Lord Himself, is evident from the signification of the tables, as the Law in the whole complex, thus the Word (see n. 9416); from the signification of stone, as Divine truth in ultimates — of which presently; and from the signification of being written with the finger of God, as from the Lord Himself; for what is written by the finger of any one is from him. The reason why these tables were of stone and the words of the Law were written on stone, was, that stone signifies truth in lasts or ultimates, and Divine truth in ultimates is the literal sense of the Word, within which is the internal sense. That stone stands for truth has been already shown (n. 643, 1298, 3720, 6426, 9476), and for truth in ultimates (n. 8609).

CONTINUATION CONCERNING THE THIRD EARTH IN THE STARRY HEAVEN.

10377. The inhabitants of this, as of every earth, acknowledge God under a human form, thus our Lord. For whoever acknowledge God under a human form are accepted by our Lord and are led. No others can be led, for they think of God without a form, thus of nature.

10378. The spirits who are from that earth are well disposed. The reason is that they are withheld from evils by their not loving to think of earthly and corporeal things; for these things withdraw the mind from heaven, since as far as any one is immersed in them, so far he is removed from heaven, thus from the Lord, consequently so far he is in evils and evilly disposed.

10379. The spirits of that earth appear above on the plane of the head toward the right; for all spirits are distinguished by their situation in respect to the human body, for the reason that the whole heaven corresponds to all things of man. These spirits keep themselves at a distance, because their correspondence is not with the externals of man, but with his interiors. Their action is into the left knee, a little above and below, with a certain undulatory vibration very sensible, which is a sign that they correspond to the conjunction of natural things and celestial. For the feet correspond to natural things, the thighs to celestial, thus the knee to their conjunction.

10380. I have been informed that the inhabitants of their earth are instructed concerning the things of heaven by some immediate intercourse with angels and spirits, into which they can more easily be brought than others, because they reject corporeal things from their thought and affection. But concerning this intercourse I can only relate what has been told me.

10381. A certain spirit of their number came to me, who was observed above the head near the pulsating depression which is called the fontanel, whence he talked with me. He was able to explore skilfully all things of my thought, and to keep them together in order, and to show them to me. But he brought forth only such things as he could find fault with. The reason was that spirits from our earth were around me, to whom he was not willing to approach freely, because they think of corporeal things. When he found fault with me, it was given me to say that what he blamed was not mine, but belonged to the spirits who were around me, since what I think, I do not think from myself, but from them by influx. He wondered at this, but yet perceived that it was so. It was given to add that it is not angelic to seek for the evils with man unless at the same time for the goods. On hearing this he departed, perceiving that he had done it from the indignation mentioned above.

10382. I afterward talked with these spirits at a distance; and I asked what became of those among them who are evil. They answered that on their earth it is not allowed that one should be evilly disposed; but if any one thinks evil and does evil, he is chided by a certain spirit who threatens him with death if he persists in so doing; and if he still persists, he dies by a swoon; and by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this kind was sent to me, speaking with me as with them, and moreover he induced somewhat of pain in the region of the abdomen, saying that this is the method he uses with those who think evil and do evil, and to whom he threatens death. But this spirit was a chiding spirit. He stood behind my head and from thence talked with me in a vibratory way.

10383. They said that they who profane holy things are severely punished, and that before the punishing spirit comes there appears to them a lion's jaw wide open, of a livid color, which seems as if it would swallow the head and tear it asunder from the body, causing them to be seized with horror. The punishing spirit they call the devil.

10384. Inasmuch as they desired to know how it is on our earth in regard to revelation, I told them that it is effected by writing and preaching from the Word, and not by immediate intercourse, as on other earths; and that what is written can be printed and published, and be read and comprehended by whole assemblies of people, and thus the life may be amended. They wondered much that there is such an art, so entirely unknown elsewhere. But they comprehended that on this earth, where bodily and earthly things are loved so much, Divine things from heaven cannot otherwise be received, and that it would be dangerous for those on our earth to speak with angels.

10385. Concerning this third earth in the starry heaven there will be a continuation at the close of the following chapter.

CHAPTER THIRTY-SECOND.

THE DOCTRINE OF CHARITY AND FAITH.

10386. Baptism was instituted for a sign that man is of the church, and for a memorial that he is to be regenerated; for the washing of baptism is nothing else than spiritual washing, which is regeneration.

10387. All regeneration is effected by the Lord by means of the truths of faith and a life according to them. Therefore baptism testifies that a man is of the church, and that he may be regenerated; for in the church the Lord is acknowledged, Who regenerates, and in it is the Word which contains the truths of faith whereby regeneration is effected.

10388. This the Lord teaches in John: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (iii. 5). Water in the spiritual sense is truth of faith from the Word; the spirit is life according to this truth; and to be born of these is to be born again, or regenerated.

10389. Inasmuch as every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falsities, therefore by the waters of baptism these temptations also are signified.

10390. Since baptism is for a sign and memorial of these things, therefore man may be baptized when an infant, and if not then, when an adult.

10391. Let it be known therefore by those who are baptized, that baptism itself does not give faith, nor salvation, but that it testifies that men receive faith and that they are saved if they are regenerated.

10392. From this it may be evident what is meant by

the Lord's words in Mark: *He that believeth and is baptized shall be saved; but he that believeth not shall be condemned* (xvi. 16). He that believeth is he who acknowledges the Lord and receives Divine truths from Him through the Word. He that is baptized is he who is regenerated by the Lord by means of those truths.

CHAPTER XXXII.

1. And the people saw that Moses delayed to come down from the mount; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods, which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what has come to him.

2. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4. And he received them from their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt.

5. And Aaron saw, and he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah.

6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7. And Jehovah said unto Moses, Go, get thee down; for thy people have corrupted themselves which thou madest to come up out of the land of Egypt:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf,

and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt.

9. And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10. Now do thou leave to Me, that My wrath may wax hot against them, and that I may consume them: and I will make thyself a great nation.

11. And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand?

12. Wherefore should the Egyptians speak, saying, Into evil did He bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth? Turn from the heat of Thy wrath, and repent Thee as to this evil upon Thy people.

13. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest upon Thine own self, and saidst unto them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14. And Jehovah repented as to the evil which He said He would do unto His people.

15. And Moses turned, and came down from the mount, and the two tables of the Testimony were in his hand; tables that were written on their two leaves; from the one leaf and from the other were they written.

16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17. And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is the voice of war in the camp.

18. And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome: but the voice of a cry of wailing do I hear.

19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hand, and brake them beneath the mount.

20. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the faces of the waters, and made the sons of Israel drink of it.

21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22. And Aaron said, Let not thine anger wax hot, my lord: thou knowest the people, that in evil they are.

23. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that made us to come up out of the land of Egypt, we know not what has come to him.

24. And I said unto them, Whosoever hath any gold, break it off; so they gave it me: and I cast it into the fire, and there came out this calf.

25. And Moses saw that the people were broken loose; for Aaron had let them loose for destruction by those that rose up against them:

26. And Moses stood in the gate of the camp, and said, Whoso is for Jehovah, let him come unto me. And all the sons of Levi gathered themselves together unto him.

27. And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

28. And the sons of Levi did according to the word of Moses: and there fell of the people that day up to three thousand men.

29. And Moses said, Fill your hand to-day to Jehovah, for every man hath been against his son, and against his brother; that He may bestow upon you a blessing this day.

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make expiation for your sin.

31. And Moses returned unto Jehovah, and said, Ah now, this people have sinned a great sin, and have made them gods of gold.

32. Yet now, if Thou wilt forgive their sin! and if not, blot me, I pray Thee, out of Thy book which Thou hast written.

33. And Jehovah said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.

34. And now go, lead the people unto the place of which I have spoken unto thee: behold, Mine angel shall go before thee: and in the day of My visitation I will visit their sin upon them.

35. And Jehovah smote the people, because they made the calf, which Aaron made.

CONTENTS.

10393. In the internal sense in this chapter it is shown that a church could not be established with the Israelitish people, since they were altogether in externals without any internal, and that to prevent their profaning the holy things of heaven and the church, interior things with them were entirely closed. That this people was altogether in externals without any internal, is signified by the golden calf which they worshipped instead of Jehovah. And that interior things with them were entirely closed, lest they should profane the holy things of heaven and of the church, is signified by the tables of the Law being broken by Moses, and by Moses grinding the golden calf and strewing the dust into the water and giving them to drink, also by their being slain in the camp by the sons of Levi to the number of three thousand men.

10394. It is further shown in the internal sense that,

though a church could not be established among them, still there were with them representatives which are the outmosts of a church, to the end that the Word might be written which should terminate in those outmosts or lasts. These things are signified by Jehovah being entreated by Moses.

INTERNAL SENSE.

10395. Verses 1–6. *And the people saw that Moses delayed to come down from the mount; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods, which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what has come to him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them from their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt. And Aaron saw, and he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.* "And the people saw that Moses delayed to come down from the mount" signifies the Israelitish nation when it did not apperceive in the Word anything from heaven; "and the people gathered themselves together unto Aaron" signifies that they turned themselves to the externals of the Word, of the church, and of worship, separate from an internal; "and said unto him" signifies exhortation; "Rise, make us gods, which shall go before us" signifies falsities of doctrine and of worship, thus things idolatrous; "for as

for this Moses, the man that made us come up out of the land of Egypt, we know not what has come to him" signifies that it is altogether unknown what other Divine truth is in the Word, which elevates man from the external into the internal. "And Aaron said unto them" signifies the external of the Word, of the church, and of worship, without an internal; "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters" signifies the drawing out of such things from the literal sense of the Word as favor external loves and their tenets; "and bring them unto me" signifies the bringing together into one. "And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron" signifies the effect. "And he received them from their hand" signifies things favoring their proprium; "and fashioned it with a graving tool" signifies from their own intelligence; "and made it a molten calf" signifies according to the enjoyment of the loves of that nation; "and they said, These are thy gods, O Israel" signifies which is to be worshipped above all things; "which made thee to come up out of the land of Egypt" signifies which led. "And Aaron saw" signifies approval; "and he built an altar before it" signifies worship; "and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah" signifies that this is the very essential of the church which is to be celebrated, and the very Divine which is to be worshipped perpetually. "And they rose up early on the morrow" signifies incitement from their loves; "and offered burnt offerings, and brought peace offerings" signifies the worship of their loves, thus of the enjoyments of these loves, and of falsities therefrom; "and the people sat down to eat and to drink" signifies the appropriation of these; "and rose up to play" signifies the rejoicing of their interiors then, and agreement.

10396. *And the people saw that Moses delayed to come down from the mount.* That this signifies the Israelitish

nation when they did not apperceive in the Word anything from heaven, is evident from the signification of seeing, when with reference to the understanding of the Word, as apperception (see n. 2150, 3764, 3863, 4567, 4723, 5400); from the representation of Moses, as the Word — see the passages cited above (n. 9372); from the signification of delaying to come down, when with respect to the apperception of Divine truth from the Word, as not flowing in — for the Divine truth which flows in with man is said to come down from heaven; and from the signification of mount Sinai, as heaven with respect to Divine truth (see n. 9420). By the people here is meant the Israelitish nation in a special sense, since in this chapter the quality of that nation is described, as to the apperception of Divine truth from the Word and as to that of the interior things which were represented in what had been commanded the children of Israel by Jehovah through Moses from mount Sinai, as related in the preceding chapters (xxv.–xxxi. inc.). From this it is evident that by the words, the people saw that Moses delayed to come down from the mount, is signified the Israelitish nation when they did not apperceive in the Word anything from heaven, thus not anything which was represented in the things commanded from mount Sinai, which are interior things. The case herein is this: 2
In the preceding chapters we have the statutes, the judgments, and the laws which were commanded by Jehovah to the children of Israel, with whom a church was to be instituted. These were all and each external things which represented internal, as has been shown in the explications of those chapters. But the Israelitish nation was such that they were not at all willing to know anything about the internal things which were represented, but only about the external in which was the representation. The reason that they were such, was, that they were altogether in corporeal and earthly loves, and with those who are in these loves the interiors are closed, which otherwise would open into

heaven. For man has an internal and an external; his internal is for heaven and his external for the world. When the external rules, then worldly, corporeal, and earthly things rule; and when the internal, then heavenly things rule. But man was so created that the external in him may be subordinated to the internal, thus the world to heaven; for, as already said, the external is for the world and the internal for heaven. When therefore the external rules, the internal is closed, for the reason that man then turns himself from heaven and from the Lord to the world and to himself, and his heart is where he turns himself, consequently his love, and with his love the whole of his life,
3 since the life of man is his love. These things are said in order that it may be known how the case is with those who are in corporeal and earthly loves, namely, that the interiors with them are closed; and they with whom the interiors are closed do not acknowledge anything internal, saying that those things which they see with their eyes and touch with their hands alone are, and that other things which they do not see with their eyes and touch with their hands are not. Therefore also they have not any faith that there is a heaven, that there is a life after death, and that the interior things which the church teaches are anything. Such was the Israelitish nation, and that it was such is de-
4 scribed in this chapter. He who does not know that interior things make the church with man, and not exterior things without interior, cannot know otherwise than that this nation was chosen and also loved by Jehovah above all other nations. But it was not so at all. The nation was received because it was urgent to be received, yet not that any church might be with them, but only the representative of a church, to the end that the Word might be written which should have in such things an ultimate form. The reason why that people is called in the Word the people of Jehovah, the chosen and beloved nation, is, that by Judah in the Word is understood the celestial church, by Israel

the spiritual church, and by all the sons of Jacob something of the church; likewise by Abraham, Isaac, and Jacob the Lord Himself, as also by Moses, Aaron, and David. But as that nation is the subject in this whole chapter — that a church could not be instituted with it, but only the representative of a church — therefore before proceeding further, what has been before said and shown concerning that nation should be known, namely, that a church was not with them, but only the representative of a church (n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320), thus that they were not chosen, but received because they insisted (n. 4290, 4293, 7051, 7439); that they were wholly in externals without any internal (n. 4293, 4311, 4320, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9373, 9380, 9381); that their worship was only external (n. 3147, 3479, 8871); and that they were not willing to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680); that on this account it was not given them to know these things (n. 301–303, 2520, 3769); that if they had known them, they would have profaned them (n. 3398, 3489, 4289); that nevertheless by the externals of worship with them, which were representative of things interior, there was communication with heaven, and in what manner (n. 4311, 4444, 6304, 8588, 8788, 8806); that when they were in worship their interiors which were unclean were closed (n. 3480, 9962); that this could be effected with that nation, and that on this account they have been preserved even to this day (n. 3479, 4281, 6588, 9377); that they worshipped Jehovah only as to name (n. 3732, 4299, 6877); that in heart they were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882); in general, that it was a very wicked nation (n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320).

10397. *And the people gathered themselves together unto Aaron.* That this signifies that they turned themselves to the externals of the Word, of the church, and of worship,

separate from an internal, is evident from the signification of gathering themselves together, as turning themselves; and from the representation of Aaron, as here the external of the Word, of the church, and of worship, separate from the internal. This is here represented by Aaron because he was the head of that nation during the absence of Moses, and by Moses who was absent is represented the Word, from which the church and worship are derived, both in the internal sense and in the external sense — see the passages cited above (n. 9372). That such is the representation of Aaron is plain also from each and every thing related of Aaron in what follows, namely, that it was he who made the calf and proclaimed a feast and let loose the people, all which things coincide with the external of the Word, of the church, and of worship, separate from the internal. He who separates the internal of the Word, of the church, and of worship from the external, separates from it the Divine holy. For the internal of these is their spirit, but the external is the body of that spirit, and the body without the spirit is dead. To worship therefore what is dead is to worship an idol, in this case to worship the golden calf and to proclaim a feast to it, and so to let the people loose. From these things it may be evident what is signified by Aaron in this chapter. What the internal of the Word, of the church, and of worship is, and what their external, has been shown in what goes before.

10398. *And said unto him.* That this signifies exhortation, is evident from the signification of saying, when about anything of religion to which the people were inclining, as exhortation. That saying means exhortation may also be seen above (n. 5012, 7090, 7215, 8178). The religious inclination of this people was to worship what is external without an internal.

10399. *Rise, make us gods, which shall go before us.* That this signifies falsities of doctrine and of worship, thus things idolatrous, is evident from the signification of gods,

as truths (see n. 4295, 4402, 7010, 7268, 7873, 8301), and in the opposite sense falsities (n. 4402, 4544, 7873), whence to make gods means falsities of doctrine, or doctrine from falsities; and from the signification of, which shall go before us, as which they may follow, thus according to which they may institute worship. That to make gods which shall go before us means idolatrous things is plain. Moreover it is idolatrous to worship external things separate from internal (see n. 4825, 9424). Of this kind of idolatry a few words shall here be said. The externals of the church about to be established with the Israelitish nation were all those things which were commanded Moses by the Lord on mount Sinai, which were the tent of meeting with the ark therein, the mercy-seat over it, the table upon which was the bread of Presence, the candlestick, the altar of incense, likewise the altar of burnt offering, the garments of Aaron and of his sons, especially the ephod upon which was the breastplate, moreover also the oil of anointing, the incense, the blood of the burnt offering and of the sacrifice, the wine for a drink offering, the fire upon the altar, besides many others. The Israelitish and Jewish nation worshipped all these things as holy without thought of the holy which they represented, and thought nothing at all of the Lord, of heaven, of love, of faith, of regeneration, thus of those things which were signified. Since such was their worship, therefore it was a worship of wood, of bread, of wine, of blood, of oil, of fire, of garments, but not of the Lord in these. That such worship in respect to these things is not Divine worship, but idolatrous, is manifest.

10400. *For as for this Moses, the man that made us come up out of the land of Egypt, we know not what has come to him.* That this signifies that it is altogether unknown what other Divine truth is in the Word, which elevates man from the external into the internal and makes the church, is evident from the representation of Moses, as the Word, thus as Divine truth — of which in the passages cited above (see

n. 9372) ; therefore doubt and denial that there is any other Divine truth than what is apparent in the sense of the letter, is signified by the words, as for this man Moses, we know not what has come to him. It is said this man, because by man in the Word is signified truth (see n. 3134, 3309, 3459, 7716, 9007). The signification is further evident from that of bringing the sons of Israel up out of the land of Egypt, as elevation out of the natural or the external man to the internal or the spiritual man, that he may become a church ; for by the land of Egypt is signified the natural or the external of the church, by making to come up is signified elevation, and by the sons of Israel the church. That the land of Egypt is the natural or the external of the church, may be seen in passages cited above (n. 9391), also that making to come up means elevating from the external to the internal (n. 3084, 4539, 4969, 5406, 5817, 6007), thus from the natural man to the spiritual, and that the sons of Israel stand for the church, see the pas-
2 sages cited above (n. 9340). From these considerations it is plain that by the words, as for this Moses, the man that made us to come up out of the land of Egypt, we know not what has come to him, is signified that it is altogether unknown what other Divine truth is in the Word, which elevates man from the external into the internal, and makes the church, than what is apparent in the sense of the letter. So likewise do all they think and speak who are in externals without internals ; and all they are in externals without internals who are in the loves of self and of the world. For with such the internal man is closed and only the external is open ; and what the external man when he reads the Word sees without the internal, he sees in thick darkness, since natural light without light from heaven is mere thick darkness in spiritual matters, and light from heaven enters through the internal man into the external and enlightens it. This is the reason that so many heresies have existed, and that the Word is called by some a book of heresies,

and that it is wholly unknown that there is any internal in the Word, and that they who think that there is such an internal are nevertheless ignorant where it is. That it is such who are meant in the Apocalypse (chap. xii.) by the dragon, which drew with his tail the third part of the stars from heaven and did cast them to the earth, will be shown elsewhere by the Divine mercy of the Lord. Let such observe 3
as will, whether any one at this day knows otherwise than that the Divine itself of the Word is its literal sense. But let them consider also whether any one can know the Divine truths of the Word in that sense, except by doctrine drawn therefrom, and if he have not doctrine for a lamp that he is carried away into errors, whithersoever the obscurity of his understanding and the enjoyment of his will lead and draw him. The doctrine which should be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to every one — though he know not what the internal sense is — who is in the external from the internal, that is, whose internal man is open. For heaven, which is in the internal sense of the Word, flows in with such a man when he reads the Word, enlightens him, and gives him perception, and thus teaches him. Yea, if you will believe it, the internal of man is of itself in the internal sense of the Word, since it is a heaven in least form, and therefore it is with angels in heaven when it is open, and is therefore also in like perception with them. This may also be evident from the fact that the interior intellectual ideas of man are not such as his natural ideas are, to which they yet correspond. Of 4
their quality man is ignorant so long as he lives in the body, but he comes into them spontaneously when he comes into the other life, because they are implanted in him, and by means of them he is forthwith in fellowship with angels. From this it is plain that the man whose internal is open, is in the internal sense of the Word, though he does not know it. For this reason he has enlightenment when he reads

the Word, but according to the light which he is capable of having by means of the knowledges he has. But who these are may be seen above (n. 9025, 9382, 9409, 9410, 9424, 9430, 10105, 10324).

10401. *And Aaron said unto them.* That this signifies the external of the Word, of the church, and of worship without the internal, is evident from the representation of Aaron here, as the external of the Word, of the church, and of worship without the internal (see above, n. 10397). That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, thus an external without an internal, is plainly evident from Aaron who, though such as he was, yet was made the high priest, to whom the most holy things of the church were committed and who therefore was accounted holy above all others; for it is said of him that he made a golden calf, built an altar before it, proclaimed a feast to Jehovah before it, that he thus brought sin upon the people, and that he let them break loose (verses 2, 4, 5, 21, 25, 35). And in another place it is said that Jehovah was moved with anger against Aaron exceedingly, to destroy him, and that Moses prayed for him (Deut. ix. 20). These things involve that Aaron was like the people who in heart were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882). But because the external of the church only was with this nation without the internal, and still by the external there was communication with heaven, therefore it was immaterial for the representation what was the quality of the man of the church, provided when he was in externals he acted according to the statutes and respected them. That representatives did not respect the person, but the thing which was represented, may be seen above (n. 665, 1097, 3670, 4208, 4281, 4288, 4444, 8588).

10402. *Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters.* That this signifies the drawing out of such things from the literal

sense of the Word as favor external loves and their tenets, is evident from the signification of breaking off, as drawing out, here from the literal sense of the Word, since this is the subject treated of; from the signification of golden earrings which were in their ears, as representative tokens of obedience and of the apperception of enjoyments which are of external loves; for by the ears is signified obedience and apperception, by gold the good of love, here the enjoyment of external loves, wherefore golden earrings are representative tokens of those loves. That by the ears is signified obedience and apperception, may be seen above (n. 2542, 4652–4660, 8990, 9397, 10061), and by gold the good of love (n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). Therefore when it is predicated of external loves, which are the loves of self and of the world, by gold is signified the enjoyment of these loves, thus evil (n. 8932). Earrings therefore are representative tokens of obedience and apperception (n. 4551). The meaning is further evident from the signification of women, as goods of the church (n. 3160, 4823, 6014, 7022, 8337), hence in the opposite sense evils of the church (n. 409); from the signification of sons, as truths, and in the opposite sense falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, 6583, 6584, 9807); and from the signification of daughters, as affections for truth and good, and therefore in the opposite sense affections for falsity and evil (see n. 2362, 3963, 6729). From this it is plain that by, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, is signified the drawing out from the literal sense of the Word of such things as are apperceived to subserve or favor the enjoyments of external loves and their tenets. That earrings are tokens of 2
obedience and apperception is evident in Hosea: *Plead with your mother; for she is not My wife . . . that she may put away her whoredoms from her face. . . . Lest I strip her naked . . . and make her as a wilderness . . .*

and have no mercy upon her sons. . . . For she said, I will go after my lovers, that give me my bread and my water, my wool and my flax. . . . For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold which they made of Baal. . . . And I will lay waste her vine and her fig tree. . . . And I will visit upon her the days of the Baalim, unto which she burned incense, when she decked herself with her earrings and her jewels, and went after her lovers, and forgot Me (ii. 1–13). To burn incense and to deck herself with an earring to Baalim is to worship Baalim gods and to serve
3 them. The preceding verses in that chapter are also adduced, to the end that it may thereby be known what the external sense of the Word is without the internal, and what it is in connection with the internal, thus in what manner they perceive the Word who are in externals without an internal, and in what manner those perceive it who are in externals from an internal. They who are in externals separate from an internal cannot apprehend these words otherwise than according to the letter, which is, that they should plead with the mother of the sons of Israel, that she was no longer loved by Jehovah as a wife, and that if she put not away her whoredoms from her she would be stripped naked and be made as a wilderness, and Jehovah would have no mercy upon her sons, because she said that she would go after her lovers who gave unto her her bread and water, wool and flax, and that she knew not that Jehovah gave unto her the corn, the wine, and the oil, and multiplied her silver; that they made use of the gold for Baal, and that on this account her vine was laid waste and her fig tree, and that it will be visited upon her, because she burned incense to Baalim, and decked herself with her earrings and jewels unto them, and went after her lovers or adulterers, forget-
4 ting Jehovah. This is the sense of the letter, and thus the Word is understood by those who are in externals without the internal, for thus it is understood by the Jews at this

day and also by some Christians. But that this is not the sense of the Word may be seen by all those who are in some degree of enlightenment, when by the mother of whom all those things are said they understand, not a mother, but the church, such as it was with that nation. Then they comprehend that something of the church is signified by all the particulars which are said of her, for they are such as follow in order from the first thing said, or from the first subject — as by whoredoms, by lovers, by children, and by bread, water, wool, flax, corn, wine, oil, silver, gold, and by vine and fig tree, and likewise by incense and by earring. What each of these things signifies 5
cannot be known from any other source than from the internal sense, in which by mother and wife is signified the church, by making her naked and as a wilderness is signified without the goods of love and the truths of faith. The truths of faith and the goods of love, of which she shall be widowed, are signified by sons, by bread and water, by wool and flax, by corn, wine, oil, silver, gold, and finally by vine and fig tree. The worship itself from subserving falsities and evils, which succeed to the place of truths and goods, is signified by burning incense and decking herself with her earrings and jewels to Baalim. That a mother is the church, has been before shown (n. 289, 2691, 2717, 4257, 5581), also that a wife is the same (n. 252, 253, 409, 749, 770, 7022); that to be made naked is to be deprived of the goods of love and of the truths of faith (n. 9960), that a wilderness is a state without the truth and the good of the church (n. 2708, 3900, 4736, 7055), that whoredoms are falsifications of truth (n. 2466, 2729, 4865, 8904), and thus lovers those who falsify; that sons are truths and in the opposite sense falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, 6583, 6584, 9807); that bread and water are the good of love and the truth of faith (n. 9323), wool good in the external man (n. 9470), flax truth therein (n. 7601, 9959), corn good from which truth is derived

(n. 5295, 5410, 5959), wine the truth thence (n. 3580), and oil celestial good (n. 9780, 10261); that silver is truth and gold good in general (n. 1551, 1552, 5658, 6914, 6917, 9881); that a vine is the internal spiritual church (n. 1069, 6376, 9277), and a fig tree the external good of that church (n. 217, 4231, 5113); that to burn incense is worship (see n. 10177, 10298), and that an earring is a representative token of obedience (n. 4551); therefore to deck with it
6 means to serve or obey. When these things are understood in the place of the above words, or together with them, it is then apparent what the quality of the Word is when it is spiritually perceived, thus what its quality is as to its spirit. In this sense all are kept by the Lord who read the Word, but it is not received by any others except those with whom the interiors are open, and since it is received in knowledges, therefore according to their intellectual, it is received in the degree and in the manner that this can be enlightened by the knowledges they have. Moreover in a general way they are affected with the holy of the Word.

10403. *And bring them unto me.* That this signifies the bringing together into one, is evident from the signification of bringing to Aaron, as bringing into one such things from the literal sense of the Word as favor external loves and tenets therefrom. That this is signified by bringing to Aaron the golden earrings which were in the ears of their wives, of their sons, and of their daughters, is evident from what was shown just above (n. 10402).

10404. *And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.* That this signifies the effect, is evident without explication.

10405. *And he received them from their hand.* That this signifies things favoring their proprium, is evident from the signification of receiving from the hand of any one, as receiving such things as are his, thus which are of the proprium, or which favor the proprium; for by the hand is signified the power or ability of man, and therefore what-

ever is his — see passages cited above (n. 10019, and also n. 10082, 10241).

10406. *And fashioned it with a graving tool.* That this signifies from their own intelligence, is evident from the signification of fashioning with a graving tool, when said concerning an idol, as producing a false doctrinal tenet from one's own intelligence, which is effected by an application of the literal sense of the Word to favor the loves of self and of the world; for when these loves rule, then man is not in any enlightenment from heaven, but derives all things from his own intelligence and confirms them from the sense of the letter of the Word, which he falsifies by wrong application and perverse interpretation, and afterward favors such things because from himself. In the 2
Word throughout mention is made of graven images and molten images. They who apprehend the Word merely according to the letter suppose that only idols are meant by those images so mentioned. Nevertheless idols are not meant, but false doctrinals of the church, such as are formed by man himself under the guidance of some love of his. The forming of those falsities to cohere and to appear as if they were truths, is signified by a graven image. The joining of them together to favor external loves, so that evils may appear as goods, is signified by a molten image. Since both are meant by the golden calf, therefore it is here said that Aaron fashioned it with a graving tool, by which is meant the forming of falsities to appear as truths, and by its being said that he made the gold a molten calf, and afterward that he cast it into the fire, and it came forth a calf (verse 24), is meant the joining together to favor external loves so that evils appear as goods. Such moreover is the case with every doctrinal tenet which is of man and not of the Lord; and it is of man when he regards his own glory or his own gain as the end, but it is of the Lord when the good of the neighbor and the good of the Lord's kingdom are regarded as the end. Such things are signified by 3

graven images and molten images in the following passages — in Isaiah: *Ye shall judge unclean the overlaying of thy graven images of silver, and the plating of thy molten images of gold* (xxx. 22). The overlaying of the graven images of silver is the appearance of falsities as if they were truths; the plating of the molten image of gold is the appearance of evils as if they were goods, for overlaying and plating are outward appearances which are put on or with which things are invested. Silver is truth, therefore graven images are said to be of silver; and gold signifies
4 good (n. 1551, 1552, 5658, 6914, 6917, 9874, 9881). Again: *The workman melteth the graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. . . . He seeketh unto him a cunning workman to prepare a graven image that shall not be moved* (xl. 19, 20). In this passage is described the forming of falsities to cohere and to appear as if they were truths; a graven image stands for such falsity, a workman for the man who forms it from his own intelligence, a goldsmith spreading it over with gold for his making it to appear as good, his casting silver chains means by coherence, that shall not be moved means which
5 on that account cannot be weakened and destroyed. Again: *They that fashion a graven image are vanity; aud their delectable things shall not profit. . . . Who hath fashioned a god, and molten a molten image that is profitable for nothing? All his fellows shall be ashamed; and the workmen themselves. . . . He fashioneth the iron with the tongs, he both worketh in the coals and fashioneth it with hammers, and worketh it with his strong arm. . . . The carpenter stretcheth out a line; he marketh it out with a rule; he shapeth it with planes; and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of man, to dwell in the house* (xliv. 9–13). Here also is described in what manner false doctrines are formed so that they may be coherent and appear as truths and as goods. By each expression of this passage is de-

scribed how this is effected, when done from man's own intelligence under the guidance of pleasure, of lust, and of love. That this is so may be seen by those who know that all things in the Word have an internal sense, by which they are spiritually understood. Otherwise to what purpose would be such a description of the forming of a graven image? That it may appear as truth and as good is signified by making it in the form of a man [*viri*] according to the beauty of man [*hominis*]; for man [*vir*] in the internal sense is truth, and man [*homo*], or human being, is the good of that truth. In Jeremiah: *Every man* 6 *is become brutish from knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them* (x. 14; li. 17). That a graven image in this passage stands for what is from self-intelligence, and a molten image for what is according to love, is very manifest; for it is said that every man is become brutish by knowledge and every goldsmith is put to shame by his graven image, and that his molten * image is falsehood. Knowledge in this passage is self-intelligence and falsehood the falsity of evil; because there is no Divine in them, it is said that there is no breath in them. Again: 7 *A sword is against her horses, and against her chariots . . . against her treasures, and they shall be robbed. A drought is upon her waters; and they shall be dried up: for it is a land of graven images* (l. 37, 38). That a land of graven images is the church where falsities reign, is also plainly evident from each expression in the passage understood in its spiritual sense, without which sense, what were a sword against horses, against chariots, against treasures, and a drought upon waters, but sounding words without any spirit in them? Yet from each thing understood in its internal sense it is plain that the destruction of the church as to truths is there described, and thus that falsities would reign therein, which are a land of graven images. For a sword

* Latin has *sculptile*; but *fusile* in quoted passage.

is falsity combating and destroying truths, horses are the intellectual which is enlightened, chariots doctrines, treasures knowledges of truth and of good, waters upon which is a drought truths that are no longer truths, and land is the church. That a sword is truth combating against falsity, and in the opposite sense falsity combating against truths and destroying them, has been before shown (n. 2799, 6353, 7102, 8294), also that horses are the intellectual which is enlightened (n. 2760–2762, 3217, 6534), chariots doctrines (n. 5321, 8146, 8148, 8215), treasures knowledges of truth and of good (n. 10227), waters truths (n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568, 9323, 10238), and land or earth the church (citations n. 9325). From this it is plain what is meant by a drought upon the waters so that they
8 are dried up, and what by a land of graven images. In Habakkuk: *What profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the maker trusteth to his imagination therein?* (ii. 18.) From these words it is also plain that by a graven image and a molten image are not meant a graven and a molten image, but falsity which is devised and evil which falsity favors; for it is said the maker of his imagination
9 and the teacher of a lie. Like things are signified by a graven image and a molten image in the following passages — in Isaiah: *Babylon is fallen; and all the graven images of her gods he hath broken unto the ground* (xxi. 9). Again: *They shall be greatly ashamed, that trust in a graven image, that say unto a molten image, Ye are our gods* (xlii. 17). Again: *I have declared it to thee . . . and I shewed it thee: lest thou shouldest say, Mine idol hath done this; my graven image, and my molten image, hath commanded them* (xlviii. 5). In Hosea: *They called them, so they went from before them; they sacrificed unto Baalim, and burned incense to graven images* (xi. 2). And in Micah: Samaria, *all her graven images shall be beaten to pieces, and all her meretricious hires shall be burned with fire, and all her idols will*

I lay desolate (i. 7). Inasmuch as falsities and evils of doctrine, which are signified by graven and molten images, are fabricated by man's self-intelligence under the guidance of his love, therefore also in the Word they are called the work of man's hands, the work of the hands of the craftsman, and the work of the hands of the smith — as in the following passages. In Hosea: *They sin more and more, they make them molten images of their silver, idols according to their own understanding, all of them the work of the craftsmen* (xiii. 2). In Moses: *Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman* (Deut. xxvii. 15). In David: *Their idols are silver and gold, the work of man's hands* (Ps. cxv. 4; cxxxv. 15). In Jeremiah: *They have burned incense unto other gods, and worshipped the works of their own hands* (i. 16). Again: *One cutteth wood out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers* (x. 3, 4). The work of the hands is what is man's own, thus what is of his own understanding and of his own will, and those things are of his own, of both understanding and will, which are of self-love; this is the origin of all falsities in the church. Since all falsities are from the proprium of man, and by the work of the hands is signified that which is thence, therefore it was forbidden to lift up iron, an axe, or a graving tool upon the stones of which the altar was formed, and also the temple — as is plain from Moses: *If thou wilt make Me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou shalt pollute it* (Exod. xx. 25). Again in another passage: *If thou shalt build unto Jehovah an altar of stones, thou shalt not lift up iron upon them* (Deut. xxvii. 5). And in the first Book of the Kings: *The house . . . was built of stone entire, as it was brought: for there was neither hammer nor axe nor any tool of iron heard in the house, while*

it was in building (vi. 7). These things are adduced that it may be known what is meant by Aaron's fashioning the gold with a graving tool, and making it a molten calf.

10407. *And made it a molten calf.* That this signifies according to the enjoyment of the loves of that nation, is evident from the signification of a calf, as external or natural good — of which below; and from the signification of molten image, as worship offered to favor external loves — of which just above (n. 10406). And because the Israelitish nation is the subject in this chapter, and that nation was in externals without an internal, thus in external loves, therefore it is said, according to the enjoyment of the loves of that nation; for by a calf as an idol is signified such
2 enjoyment. The ancients who were in representative worship knew what was signified by the various kinds of animals; for every animal has its signification and according to this they appear in heaven, consequently according to this they are named in the Word, and also according to this they were employed in burnt offerings and sacrifices. By a calf is signified good of innocence and of charity in the external or natural man (n. 9391, 9990, 10132). But when there is no good of innocence and of charity, as with those who are in externals without the internal, then by a calf is signified natural and sensual enjoyment, which is that of pleasures, of lusts, and of the loves of self and of the world. It is this enjoyment in which they are who are in externals without an internal, and which they worship, for what a man loves above all things, this he worships. They say indeed that they worship the God of the universe, but they say this with the mouth and not with the heart. Such persons are
3 meant by those who worship a molten calf. The Egyptians were such above all others, who, being in the knowledge of correspondences and of representations above all other nations, therefore made for themselves various idols, as is plain from the Egyptian idols which remain to this day. But their chief idol was a calf, whereby they wished to sig-

nify external good in their worship. When however the knowledge of correspondences and of representations, wherein they were versed above others, was turned among them into magic, then a calf took on an opposite signification, that of the enjoyment of external loves; and when a calf was placed in their temples and worshipped as a god, it signified such enjoyment in worship. Inasmuch as the 4
Israelitish nation brought with it from Egypt such idolatry, therefore with reference to that nation by a calf, when it was worshipped by them as a god, is signified the enjoyment of the loves of that nation in worship. Of what quality their loves were, may be evident from what was shown in the passages cited above (n. 10396); for they were then as at this day in the love of self and in the love of the world above all others. That at this day they are in a love most earthly is known, for they love silver and gold not for the sake of any use, but for the sake of silver and gold itself, which love is of all loves the most earthly, for it is sordid avarice. The love of self is not conspicuous with them so that it is seen, but it lies concealed inwardly in their heart, as is usual with all who are sordidly avaricious. That they have no love of the neighbor is also known; and just so far as there is no love of the neighbor with any one, in so far the love of self is in him. From this it may now be evident what is signified by the molten calf made by Aaron for that nation. The like is signified by a calf in 5
the following passages—in Jeremiah: *Egypt is a very fair heifer: destruction out of the north is come. . . . Her hired men in the midst of her are like calves of the stall* (xlvi. 20, 21). In David: *They made a calf in Horeb, and bowed themselves unto the molten image. Thus they changed their glory into the likeness of an ox that eateth grass* (Ps. cvi. 19, 20). In Hosea: *They sin more and more, and make them molten images of silver, idols according to their own intelligence, all of them the work of the craftsmen; they say of them, Let the sacrificers of men kiss the calves* (xiii. 2).

In Isaiah: *The unicorns shall come down with them, and the bullocks* [*calves*] *with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness* (xxxiv. 7). Again: *The defenced city is solitary, a habitation deserted and forsaken . . . there shall the calf feed, and there shall he lie down, and consume the branches thereof, and the harvest thereof shall wither* (xxvii. 10, 11).
6 In David: *Rebuke the wild beast of the reed, the multitude of the strong ones, among the calves of the peoples, trampling under foot the pieces of silver; he hath scattered the peoples* (Ps. lxviii. 30). In Jeremiah: *I will give the men that have transgressed My covenant, who have not established the words of the covenant which they made before Me, the calf which they cut in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies . . . and their carcass shall be for food to the fowl of the heavens and to the beast of the earth* (xxxiv. 18–20). And in Hosea: *They have set up a king, but not by Me: they have made princes, and I knew it not: their silver and their gold have they made idols, that they may be cut off. Thy calf hath deserted, O Samaria. . . . For from Israel is even this; the workman made it, and it is no god: for the calf of Samaria shall be broken in pieces* (viii. 4–6). All these passages may be seen explained above (n. 9391).

10408. *And they said, These are thy gods, O Israel.* That this signifies what is to be worshipped above all things, is evident from the signification of gods, as those things which are worshipped. By strange gods in the genuine sense are signified falsities, in this case both falsities and evils, since by a graven image, which is meant by Aaron fashioning the gold with a graving tool, is signified falsity, and by a molten image is signified the evil of that falsity. That strange gods are falsities and evils therefrom in worship, may be seen above (n. 4402, 4544, 7873, 8867, 8941).

10409. *Which made thee to come up out of the land of Egypt.* That this signifies which led, is evident from the signification of making to come up out of the land of Egypt, when said of those who are in externals without the internal, as leading one's self; for by the land of Egypt, when such are treated of, is signified servitude, and by making to come up is signified leading one's self thence. For in this case by the same words the opposite is signified to what is signified when they are spoken of those who are in the internal and at the same time in externals. In relation to the latter by those words is signified to be led of the Lord, thus to be elevated out of the natural man to the spiritual, or out of the world into heaven, consequently out of servitude into liberty; but when it is said of those who are in externals without internals, the words signify to be led of self, which is not to be elevated to heaven, but to cast one's self down to hell, consequently out of liberty into servitude. That it is servitude to be led by self and that it is liberty to be led by the Lord, may be seen above (n. 2892, 9096, 9586, 9589–9591). But because those who a are in externals without internals believe that the Divine does not operate with man and that man leads himself, and also that this is freedom, a few words shall be said on the subject. All those are of this opinion and indeed in this persuasion who love themselves and the world above all things, for what men love above all things they worship as a god. There are very many such at this day in the Christian world; but of what quality they are, it has been given me especially to know from such in the other life. For man after life in the world when he becomes a spirit, is then as to the affections of his love and as to his thoughts and persuasions just as he had been when he lived in the body. They said that they confirmed themselves in this faith from the consideration that man comes to dignities and to wealth, not by any Divine aid and providence, but by his own intelligence and prudence, and sometimes by

fortune, and even then from such causes as they see to proceed from men, saying that common experience testifies this, since the wicked, the cunning, and the impious are often raised to dignities and become rich in preference to the good, which would not be the case if the Divine ruled.
3 But it was given to say to them that confirmation from such things is reasoning from man's own intelligence and from his own love, and this reasoning is from mere fallacies and in thick darkness concerning causes. For they believe that to be exalted to dignities and to gain wealth above others, is the veriest good which the Divine gives to man, and thus that the Divine blessing, as indeed they call such things, consists in them alone; when yet such things are rather a curse to those who love themselves and the world above all things, since in so far as they are exalted to honors and gain wealth by their own effort and their own skill, they are lifted up in the love of self and of the world, until at length they place their whole heart in those things and regard them as the only good things, thus as the only satisfactions and happinesses of man. Notwithstanding, those things have an end with the life of man in the world, but the good things, the satisfactions, and the happinesses which are given and provided for man by the Divine are eternal and have no end; thus these are true blessings. What is temporary bears no ratio to what is eternal, as what is finite in time bears no ratio to the infinite of time. What endures to eternity this *is*; but what has an end, this respectively is not. That which *is*, the Divine provides, but not that which is not, except so far as it conduces to that which is; for Jehovah, which is the Divine Itself, *is*, and what is from Him also *is*. From this it is plain what is the quality of that which is given and provided for man by the Divine, and what is the quality of what man himself procures for
4 himself. Moreover every man is led of the Divine through his intellectual; if he were not led thereby, no man could be saved. It is for this reason that the Divine leaves this

intellectual with man in its freedom and curbs it not. From this cause it comes to pass that the evil succeed in the machinations and cunning devices which are from their intellect; but the satisfactions which they obtain thereby have an end with their life in the world and become unsatisfying. On the other hand the things which are provided for the good by the Divine have no end, and become satisfactions and happinesses for ever. I have talked thus with 5
those who have been of such a character in the world, and they have answered that they then thought nothing about what is good, satisfying, and happy for ever, and that when they were in their own loves they wholly denied the life of man after death, and that in proportion as they attained to honors and to riches, they believed that there were no other good things, yea, not heaven nor the Divine, consequently that they knew not what it is to be led by the Divine. They who have confirmed themselves in these ideas by 6
doctrine and life in the world, likewise remain such in the other life, their interiors being closed, and they thus having no communication with heaven, and their exteriors alone being open by which they then have communication only with the hells. Such of them as by machinations, arts, and cunning devices have attained to honors or to riches, become magicians there. They appear beneath the buttocks sitting at table with a cap pressed down even to the eyebrows, and thus as it were earnestly meditating they gather such things as serve magic art, supposing that they can lead themselves by them. Their speech falls between the teeth with a kind of hissing, and afterward when they are vastated they are cast into a pit with a broad bottom where there is thick darkness. The light of their understanding is there obscured even to fatuity. I have seen some cast thither who were esteemed in the world as of greatest genius.

10410. *And Aaron saw.* That this signifies approval is evident from the signification of seeing, as approval.

That seeing is here approval is plain from what now follows, namely, that Aaron built an altar and proclaimed a feast before it. For by Aaron is represented the external of the Word, of the church, and of worship, separate from the internal (n. 10397); and this approves all that which is done from man's own intelligence and from his own love, which things are signified by the molten calf fashioned by Aaron from gold with a graving tool, as described in what precedes.

10411. *And he built an altar before it.* That this signifies worship is evident from the signification of an altar, as the principal representative of Divine worship (see n. 4541, 8935, 8940, 9714, 10242, 10245), but here of diabolical worship, since they who are in externals without the internal communicate with the hells, and not with the heavens. For the internal of man is his heaven, and his external is his world. Moreover his internal is formed to the image of heaven, thus to the reception of such things as are there, and the external to the image of the world, thus to the reception of such things as are there — see passages cited above (n. 9279, 10156). Therefore when the internal is closed, heaven also is closed, and then the external is no longer ruled from heaven, but from hell; wherefore their worship is not Divine but diabolical. They make mention indeed of the Divine and also worship it, but in external form and not in the internal, that is, with the mouth and not with the heart, and there are those who do not worship the Divine for the sake of the Divine, but for the sake of self and the world. Where the heart is, there is the worship. From this it is plain that by building an altar before the golden calf, is signified worship of the devil.

10412. *And Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah.* That this signifies that this is the very essential of the church which is to be celebrated and the very Divine which is to be perpetually worshipped, is evident from the signification of a feast, as the

worship of the church as to celebration, for on feast days celebration was made, thus by proclaiming a feast is signified the very essential of the church which is to be celebrated — that it is the Divine Itself which was to be worshipped is signified by that feast being called a feast to Jehovah; and from the signification of to-morrow, as what is eternal and perpetual (see n. 3998, 7140, 9939). They indeed who are 2
in externals without the internal desire to be worshipped as gods, and to have what is their own adored as Divine, so far as they dare on account of the common people. From this it may be concluded that in their heart they deny the Divine and that they themselves are continually aspiring to loftier things, and so far as obstacles are not presented, to the loftiest things, thus at length to the throne of God — as is very plain from those who in the Word are meant by Babylon, who derogate from the Lord all power in heaven and on earth, and arrogate it to themselves, opening and shutting heaven at their pleasure. That they are of such a character is evident from Isaiah: *Prophesy this parable upon the king of Babylon. . . . Hell from beneath is moved for thee. . . . How art thou fallen from heaven, O Lucifer! how art thou cut down to the earth, thou art weakened beneath the nations. . . . For thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars . . . and I will sit upon the mount of congregation. . . . I will ascend above the heights of the clouds; I will become like the Most High. Yet thou shalt be cast down to hell* (xiv. 4, 9, 12–15). That the king of Babylon 3
indeed commanded that he should be worshipped as a god, is evident in Daniel (chap. vi.). By Babylon are meant those who are holy in externals but profane in internals, thus those who use the holy things of the church as means that they themselves may be worshipped as gods, which indeed all they do who by the holy things of the church as means are eager to rise to dignities above others and to opulence above others, as ends. With such the case is sim-

ilar in the other life. There also in heart they deny the Divine, and by wicked arts labor to make themselves gods. They set themselves aloft upon mountains and proclaim some one from among them as a god and also worship him. But when they are in that profane worship, the mountain gapes open, and they are swallowed down, and are thus cast into hell. That this is the case it has been given several times to see.

10413. *And they rose up early on the morrow.* That this signifies incitement from their loves, is evident from the signification of rising up early, or in the morning, as incitement from their loves; for by the morning is signified a state of love, and by rising up is signified elevation thereto — that morning is a state of love, may be seen above (n. 5962, 8426, 8812, 10114, 10134), also that rising means elevation (n. 2401, 2785, 2912, 2927, 3171, 4103). But when rising up in the morning is said of those who are in externals without the internal, thus of the evil, then by rising is not signified elevation, but incitement, and by morning not a state of heavenly love but a state of infernal love. This is because when the evil are in that state they are in their morning, since then they are in the enjoyment of their life, because in their loves. The distinction between elevation to a state of the loves in the case of the good and the same in the case of the evil is this, that the good then ascend and that the evil descend. For the loves of the good are heavenly loves which elevate them and increase according to ascent to heaven; but the loves of the evil are infernal loves which lower them and increase according to descent to hell. Thus it is plain that rising up in the morning has an opposite signification when it is said of the evil from what it has when it is said of the good. Moreover in the other life the states of spirits and of angels vary as to love and faith, as the times of day and of year vary as to heat and light. When it is morning to those who are in the heavens, they are then in a state of celestial loves and

thus in their joy, but in the morning of the hells they are in a state of infernal loves and thus in their torment; for every one then wills to be greatest and to possess all the things of another, from which come intestine hatreds, violence, and cruelties, which are what are signified by infernal fires.

10414. *And offered burnt offerings, and brought peace offerings.* That this signifies the worship of their own loves, thus of the enjoyments of these loves, and of falsities therefrom, is evident from the signification of burnt offerings and sacrifices, as all worship in general (see n. 6905, 8936, 10042) — burnt offerings worship from the good of love, sacrifices from the truths of faith (n. 8680, 10053); thus in the opposite sense by burnt offerings is signified worship from their own loves, which worship is from the enjoyments of these loves, which are evil, and by sacrifices is signified worship from falsities derived therefrom. It is called the worship of loves, because that which is loved is worshipped, and love worships.

10415. *And the people sat down to eat and to drink.* That this signifies the appropriation of these, is evident from the signification of eating and drinking, as appropriation, eating the appropriation of evil, and drinking the appropriation of falsity. That eating is the appropriation of good has been before shown (n. 3168, 3513, 3596, 3832, 9412), thus in the opposite sense it is the appropriation of evil (n. 4745); as drinking is the appropriation of truth and thus in the opposite sense the appropriation of falsity (n. 3069, 3168, 3832, 8562, 9412).

10416. *And rose up to play.* That this signifies the rejoicing of their interiors then and agreement, is evident from the signification of playing, as rejoicing of the interiors, from which play originates, since it is activity of body coming forth as an effect from gladness of mind, and all rejoicing and gladness are from the enjoyments of the loves in which a man is. The reason why agreement is also sig-

nified, is, that all interior rejoicing has in it agreement, for if anything dissents and is contradictory, the rejoicing comes to an end. Interior rejoicing exists in man's freedom, and
2 all freedom is from love which nothing opposes. Inasmuch as in the Word internal things are described by external, so likewise the joys and gladnesses which are in the interiors of man are described by sports and dances, as in the following passages — in Jeremiah: *The city shall be builded upon her own heap . . . and out of them shall proceed confession and the voice of them that make merry* (xxx. 18, 19). In the same prophet: *Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou deck thy timbrels, and shalt go forth into the dance of them that make merry. . . . Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together: for I will turn their mourning into joy* (xxxi. 4, 12, 13). In Zechariah: *The streets of the city shall be full of boys and girls, playing* (viii. 5). In David: *Praise ye the name of Jehovah with the timbrel and dance* (Ps. cxlix. 2, 3; cl. 4). Again: *Thou hast turned for me my mourning into dancing* (Ps. xxx. 11). And in Jeremiah: *The joy of our heart is ceased; our dance is turned into mourning*
3 (Lam. v. 15). Inasmuch as sports and dances signified the joys and gladnesses of the interiors and these are from love, therefore after the Egyptians were overwhelmed in the Red Sea, Miriam with the women went forth with timbrels into dances (Exod. xv. 20), and therefore also David, when the ark was brought out of the house of Obed-edom into the city of David, leaped and danced before Jehovah (2 Sam.
4 vi. 12, 16). That interior things are expressed and described in the Word by exterior, is evident from these words in David: *Thou madest the sea, great and wide. . . . There go the ships; that leviathan whom Thou hast formed to play therein* (Ps. civ. 25, 26). He who does not know that there is a spiritual sense in each particular of the Word,

knows no otherwise than that by the sea and by ships in this passage are meant the sea and ships, and by leviathan the whales which are therein, and by playing their races and sports. Yet the Word, which as to every iota is Divine, does not consist in such things; but when instead of these the spiritual things which are signified are understood, then it becomes Divine. The sea in the internal sense is the gathering of truths of knowledge, thus the external with man and in the church; ships are knowledges and doctrines from the Word; leviathan is the knowing faculty in general; and playing is enjoyment therefrom. That sea is the gathering of truths of knowledge has been shown above (n. 28, 2850, 8184, 9340), also that ships are knowledges and doctrines from the Word (n. 1977, 6385), and that leviathan is the knowing faculty or knowledge in general (see n. 7293). Thus playing here is enjoyment and rejoicing which results when outward knowledges confirm spiritual things and agree with them.

10417. Verses 7–14. *And Jehovah said unto Moses, Go, get thee down; for thy people have corrupted themselves which thou madest to come up out of the land of Egypt: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now do thou leave to Me, that My wrath may wax hot against them, and that I may consume them: and I will make thyself a great nation. And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, Into evil did He bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth?*

Turn from the heat of Thy wrath, and repent Thee as to this evil upon Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest upon Thine own self, and saidst unto them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And Jehovah repented as to the evil which He said He would do unto His people. "And Jehovah said unto Moses" signifies perception and instruction concerning the Israelitish nation as to what it was interiorly; "Go, get thee down" signifies looking into their external; "for thy people have corrupted themselves" signifies that they have altogether turned themselves away from the Divine; "which thou madest to come up out of the land of Egypt" signifies whom thou believedst to have led to the Divine; "they have turned aside quickly out of the way which I commanded them" signifies that they have removed themselves from Divine truth; "they have made them a molten calf" signifies worship according to the enjoyment of the loves of that nation; "and have worshipped it, and have sacrificed unto it" signifies that they worship this as good itself and as truth itself; "and said, These are thy gods, O Israel" signifies that this is to be worshipped above all things; "which made thee to come up out of the land of Egypt" signifies which have led. "And Jehovah said unto Moses" signifies further instruction; "I have seen this people" signifies what is foreseen; "and, behold, it is a stiffnecked people" signifies that they do not receive influx from the Lord. "Now do thou leave to Me" signifies that it ought not so obstinately to be insisted upon; "that My wrath may wax hot against them, and that I may consume them" signifies that thus they turn themselves away from internal things, thus from things Divine, so that they must needs perish; "and I will make thyself a great nation" signifies the Word [might be written] elsewhere to be good and excellent. "And Moses besought the faces of Jehovah his

God" signifies that the Lord out of mercy remembered; "and said, Wherefore, O Jehovah, shall Thy wrath wax hot" signifies the turning away of that nation; "against Thy people, which Thou hast brought forth out of the land of Egypt" signifies elevation even therefrom; "with great power and with a mighty hand" signifies by Divine power. "Wherefore should the Egyptians speak, saying" signifies those who are in mere externals; "Into evil did He bring them forth, to slay them in the mountains" signifies that they are to perish who are in good; "and to consume them from upon the faces of the earth" signifies that they are to perish who are of the church. "Turn from the heat of Thy wrath" signifies thus the turning away of that nation that it would not be hurtful; "and repent Thee as to this evil upon Thy people" signifies mercy for them. "Remember Abraham, Isaac, and Israel, Thy servants" signifies for the sake of heaven and of the church; "to whom Thou swarest upon Thine own self" signifies confirmation from the Divine; "and saidst unto them" signifies foresight and providence; "I will multiply your seed as the stars of the heavens" signifies goods and truths and the knowledges of them; "and all this land that I have spoken of will I give unto your seed" signifies from which are heaven and the church; "and they shall inherit it for ever" signifies eternal life. "And Jehovah repented as to the evil which He said He would do unto His people" signifies mercy for them.

10418. *And Jehovah said unto Moses.* That this signifies perception and instruction concerning the Israelitish nation as to what it was interiorly, is evident from the signification of speaking, or saying, when by Jehovah, as perception and instruction — of which see passages cited above (n. 10280, 10290). That it is concerning the Israelitish nation, as to what it was interiorly, is evident from what follows, for that nation is here treated of, and its quality as to worship.

10419. *Go, get thee down.* That this signifies looking into their external, is evident from the signification of getting down from mount Sinai, as looking into, surveying, and examining; for by mount Sinai is signified heaven from which is Divine truth (see n. 9420), and therefore getting down in the spiritual sense does not mean getting down with the body, but with the mind, thus looking into and surveying.

10420. *For thy people have corrupted themselves.* That this signifies that they have altogether turned themselves away from the Divine, is evident from the signification of corrupting one's self, when with reference to worship, as turning away from the Divine, for all corruption and transgression in worship is a receding and a turning away from the Divine. Since mention is made of turning away, it shall be briefly explained how it is with regard to this. All they who are in externals separate from the internal turn themselves away from the Divine, for they look outward and downward, and not inward and upward. For man looks inward or upward when his internal is open, thus when it is in heaven; but he looks outward or downward when his internal is closed and only his external is open, since this is in the world. Wherefore when the external is separated from the internal, man cannot be elevated upward, since that into which heaven should operate is not present, because it is closed. For this reason it is that all things of heaven and of the church are thick darkness to such, and therefore also they are not believed by them, but are denied in heart, and by some also with the mouth.

2 When heaven works in man, as is the case when the internal is open, it withdraws him from the loves of self and of the world and from the falsities therein originating; for when the internal is elevated the external is also elevated, since the latter is then kept in a similar direction of view with the former, because it is in subordination. But when the internal cannot be elevated because it is closed, then

the external looks in no other direction than to itself and the world, since the loves of self and of the world then reign. This is also called looking downward because to hell, for these loves reign there, and the man who is in them is in consociation with those who are there, though he is ignorant of it. Moreover as to his interiors he actually turns himself away from the Lord, for he turns the back to Him and the face to hell. This cannot be seen in man while he lives in the body, but since his thought and will effect this, it is his spirit which thus turns itself, for it is the spirit which thinks and wills in man. That this is the 3
case is plainly seen in the other life, where spirits turn themselves according to their loves. They who love the Lord and the neighbor look continually to the Lord, and indeed, which is wonderful, have Him before the face in every turning of their body. For in the spiritual world there are not fixed quarters as in the natural world, but the quarter is there determined by the love of every one which turns him. But they who love themselves and the world above all things turn away the face from the Lord and turn themselves to hell, and every one to those there who are in a similar love with himself, and this too in every turning of their body. From this it may be evident what is meant by turning one's self away from the Divine, also what is specially signified in the Word by turning one's self away or backsliding — as in Isaiah: *They turn themselves back . . . that trust in graven images* (xlii. 17). In David: *The heart hath turned itself back* (Ps. xliv. 18). And in Jeremiah: *Their transgressions are many, and their backslidings* [*turnings away*] *are increased* (v. 6). Again: *Shall they turn themselves away, and not return? Is this people turned back, Jerusalem by a perpetual backsliding? . . . They refuse to return* (viii. 4, 5). Again: *They have turned themselves away, into the deep they have let themselves down to dwell* (xlix. 8); and in many other passages.

10421. *Which thou madest to come up out of the land of*

Egypt. That this signifies whom thou believedst to have led to the Divine, is evident from the signification of making to come up out of the land of Egypt, as elevating from what is external to what is internal, thus leading to the Divine, for by making to come up is signified elevating from what is external to what is internal, and by Egypt is signified the natural or external man, from which is the elevation. That making to come up means elevating from what is external to what is internal, may be seen above (n. 3084, 4539, 4969, 5406, 5817), also that Egypt is the natural or external (in passages cited, n. 9391).

10422. *They have turned aside quickly out of the way which I commanded them.* That this signifies that they have removed themselves from Divine truth, is evident from the signification of turning aside out of the way, as removing themselves from the truth; for turning aside is removing, since they who are in externals separate from what is internal remove themselves, and way means the truth — of which in what follows. That it is Divine truth from which they remove themselves is because it is said, out of the way which
2 I, Jehovah, commanded them. That way means truth is from the appearance in the spiritual world, where also are ways and paths, and in the cities, streets with rows of dwellings, and spirits go in no other direction than to those with whom they are consociated by love. It is for this reason that the quality of the spirits there in regard to truth is known from the way which they go, for all truth leads to its love, inasmuch as that is called truth which confirms what is loved. Therefore it is that way in common human speech is used also for truth, for the speech of man has derived this, like many other things, from the spiritual
3 world. From this now it is that in the Word by way or highway, path, by-path, going, and street with rows of houses, are signified truths and in the opposite sense falsities — as is plain from the following passages. In Jeremiah: *Stand ye in the ways and see, and ask for the old paths, where is*

the best way (vi. 16). Again: *Amend your ways, and your doings. . . . Trust ye not in lying words* (vii. 3–5). Again: *Learn not the way of the nations* (x. 2). Again: *I give to every man according to his ways, according to the fruit of his doings* (xvii. 10). Again: *They have caused them to stumble in their ways, in the ancient paths, that they might walk in by-paths, in a way not cast up* (xviii. 15). Again: *I will give them one heart and one way* (xxxii. 39). In David: *Shew me Thy ways, O Jehovah; teach me Thy paths. Lead me in Thy truth* (Ps. xxv. 4, 5). In the Book of Judges: *In the days of Jael, the highways ceased, and they that walked in byways went through crooked paths* (v. 6). In Isaiah: *Get you out of the way, turn aside out of the path. . . . Thine ears shall hear a word behind thee, This is the way, walk ye in it* (xxx. 11, 21). Again: *The ways are desolated, the wayfaring man hath ceased* (xxxiii. 8). Again: *A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein* (xxxv. 8). Again: *The voice* 4
of one crying in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. . . . With whom took He counsel, that he might teach Him the path of judgment, and show Him the way of understanding? (xl. 3, 14.) Again: *Saying to them that are in darkness, Shew yourselves. They shall feed in the ways. . . . I will make all My mountains a way; and My highways shall be exalted* (xlix. 9, 11). Again: *The way of peace they have not known; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein doth not know peace* (lix. 8). Again: *Prepare ye the way of the people; cast up, cast up the highway. . . . Say ye to the daughter of Zion, Behold thy salvation cometh* (lxii. 10, 11). Again: *I make a way in the sea, a path in the mighty waters. . . . I will make a way in the wilderness* (xliii. 16, 19). In Moses: *Cursed be he that maketh the*

blind to wander out of the way (Deut. xxvii. 18). In Matthew: *Go ye unto the partings of the highways, and as many as ye shall find, bid to the marriage feast* (xxii. 9). And in John: *Jesus saith, I am the way, the truth, and the life* (xiv. 6). In these passages and in many others, by way is signified truth and in the opposite sense falsity.

10423. *They have made them a molten calf.* That this signifies worship according to the enjoyment of the loves of that nation, is evident from what was shown above (see n. 10407), where similar words occur.

10424. *And have worshipped it, and have sacrificed unto it.* That this signifies that they worship this as good itself and as truth itself, is evident from the signification of worshipping or adoring, as worshipping as good itself; and from the signification of sacrificing, as worshipping as truth itself. That worshipping is predicated of the good which is of love, and sacrificing of the truth which is of faith, is because in the Word where good is spoken of, truth is also spoken of, because of the heavenly marriage in each expression therein (see passages cited, n. 9263, 9314); that sacrificing is predicated of truth may be seen above (n. 8680, 10053), and that worshipping is predicated of good is plain from the passages in the Word where the expression occurs.

10425. *And said, These are thy gods, O Israel.* That this signifies that it is to be worshipped above all things, is evident from what was shown above (n. 10408), where similar words occur.

10426. *Which made thee to come up out of the land of Egypt.* That this signifies which have led, may be seen above (n. 10409).

10427. *And Jehovah said unto Moses.* That this signifies further instruction, is evident from the signification of saying, when by Jehovah, as perception and instruction — see the passages cited above (n. 10280, 10290).

10428. *I have seen this people.* That this signifies what is foreseen, is evident from the signification of seeing, when

said of Jehovah, as foresight (see n. 2807, 2837, 2839, 3686, 3863) ; for what Jehovah sees He sees from eternity, and to see from eternity is foresight and providence.

10429. *And, behold, it is a stiffnecked people.* That this signifies that they do not receive influx from the Lord, is evident from the signification of stiffnecked, as not receiving influx ; for by the neck [*cervix* and *collum*] is signified the conjunction and communication of things higher and lower, thus influx (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033, 8079, 9913, 9914), and by stiff or hard is signified what resists and refuses, thus what does not receive. This people is so called because they were in externals without an internal, and they who are such refuse all influx out of heaven or from the Lord, for influx comes through the internal into the external. Therefore when the internal is closed, there is not any reception of the Divine in the external, for only that is received which flows in from the world, thus only what is worldly, corporeal, and earthly. Moreover such in the other life, when they are seen in the light of heaven, appear like rows of teeth, or like something hairy, or as bony substance without life, in place of head and face ; for the face corresponds to those things which are of the internal man and the body to those things which are of the external man, and the neck to the conjunction of these. It shall be explained here briefly what is meant by being in externals without an internal, as is said of this nation. Every man has an internal and an external, for the internal is his thought and his will and the external is his speech and his action ; but the internal with the good differs very much from the internal with the evil. Each has an internal which is called the internal man and an external which is called the external man, the internal man being formed to the image of heaven, but the external man to the image of the world (n. 9279). With those who are in good of love and in truths of faith the internal man is open, and thereby they are in heaven ; but with those

who are in evils and in falsities therefrom the internal man is closed, and by the external they are only in the world. These are they of whom it is said that they are in externals
3 without an internal. These indeed also have interiors, but the interiors with them are the interiors of their external man which is in the world, and not the interiors of the internal man which is in heaven. The interiors which are of the external man when the internal is closed are evil, nay, filthy, for they think only of the world and of themselves, and will only those things which are of the world and which are of self, and think nothing at all about heaven and the Lord, nor care at all for them. Therefore it may be evident what is meant by being in externals without an inter-
4 nal. As such was the nature of the Israelitish nation, therefore when they were in a holy external their interiors were closed, because these were filthy and defiled, that is, full of the love of self and of the world, thus of contempt of others in comparison with themselves, of hatred against all who offended them, of savage treatment of them, and of cruelty, avarice, rapine, and other like things. That this nation was such is very evident from the song of Moses in Deuteronomy (xxxii. 15–43), where it is described by the command of Jehovah, and also from Jeremiah throughout, and lastly from the Lord Himself in the Evangelists.

10430. *Now do thou leave to Me.* That this signifies that it ought not so obstinately to be insisted upon, is evident from the signification of leaving, when said by Jehovah concerning that nation, as that it ought not so obstinately to be insisted; for that nation was not chosen by the Lord, but accepted because of its obstinate insistence (see n. 4290, 4293, 7051, 7439). For that nation, more than all other nations in the whole world, could practise fasting, lie on the ground, roll themselves in ashes, and be in mourning for whole days together and not desist till they obtained what they wanted. But this insistence was only for the sake of themselves, that is, from a most ardent love

of self and the world, and not for the sake of the Divine. They who are such are indeed heard, and yet they do not receive anything of heaven and the church into themselves, but only such things as are of the world, if they continue in the statutes and the laws in outward form. Therefore in the other life they are among the infernals, except some who have been in good and except their little children. From this it is plain that by, Now do thou leave to Me, is signified that it ought not so obstinately to be insisted upon.

10431. *That My wrath may wax hot against them, and that I may consume them.* That this signifies that in so doing they turn themselves away from things internal, thus from things Divine, so that they must needs perish, is evident from the signification of wrath waxing hot, when said of Jehovah, as a turning away on the part of man — of which below; and from the signification of consuming, when also said of Jehovah, as perishing in consequence of their own evil. In the Word in many passages it is said of Jehovah that He burns with anger and is wroth, and also that He consumes and destroys. But it is so expressed because it so appears to the man who turns himself away from the Lord, as is the case when he does evil; and since then he is not heard and is even punished, he believes that the Lord is in anger against him, when yet the Lord is never angry and never consumes, for He is mercy itself and good itself. From this it is plain what is the nature of the Word as to the letter, namely, that it is according to the appearance with man. In like manner it is said that Jehovah repents, as in what follows, when yet Jehovah never repents, for He foresees all things from eternity; from which it may be evident into how many errors they fall who do not think beyond the sense of the letter when they read the Word, thus who read it without doctrine from the Word to teach them how the case really is. For they who read the Word in accordance with doctrine know that Jehovah is mercy itself and good itself, and that it cannot in any wise be said

of infinite mercy and of infinite good that it burns with anger and consumes. Wherefore from that doctrine they know and see that it is so said according to the appearance presented to man. That anger and evil are from man and not from the Lord, and that notwithstanding they are attributed to the Lord, may be seen in passages cited above (n. 9306), also that anger, when it is predicated of the Lord, is man's turning away from the Lord (n. 5034, 5798, 8483, 8875).

10432. *And I will make thyself a great nation.* That this signifies the Word [might be written] elsewhere to be good and excellent, is evident from the representation of Moses, as the Word — see the passages cited above (n. 9372); and from the signification of nation, as those who are in good, thus abstractly from person, as good (n. 1259, 1260, 1416, 1849, 6005, 8771). Mention is made in the Word throughout of nation and people, and by nation those are signified who are in good and by people those who are in truth, or abstractly from persons, by nation is signified good and by people truth (n. 10288). When therefore the Word is signified by Moses, then by a nation springing from him is signified good from the Word.
2 The case is this: the children of Israel were accepted because the Word could be written with them, the external or literal sense of which consists of mere outward things to which internal things correspond. Such were all the representatives with the Israelitish nation, and since that nation was of such a nature in externals, therefore the Word could be written among them. From this it is plain that, when by Moses is meant the Word and when it is said of the Israelitish nation that it should be consumed or perish, and then Jehovah would make Moses into a great nation, this signifies that the Word might be written elsewhere so as
3 to be good and excellent. That this is the sense of these words does not appear in the letter, and yet it may be known from this, that the names of persons do not reach

unto heaven, but are turned there into the things which they signify. For example, when the names of Abraham, of Isaac, of Jacob, of Moses, of Aaron, of David, and of others are mentioned, then it is altogether unknown there that those persons are understood by man. They vanish at once there and take on a spiritual meaning, which is the sense of the things signified by those persons. From this it is plain what is the sense of these words in heaven concerning Moses, that he should become a great nation.

10433. *And Moses besought the faces of Jehovah his God.* That this signifies that the Lord out of mercy remembered, is evident from the representation of Moses, as the Word —as just above (n. 10432) ; from the signification of faces, when said of Jehovah, as mercy and all good (see n. 222, 223, 5585, 7599, 9306, 9546) ; and from the signification of beseeching, as remembering, for when by Moses is meant the Word, then beseeching does not signify beseeching, but that which is in accord with that of which it is predicated, in this case with the Word. That Jehovah in the Word is the Lord, may be seen in the passages cited above (see n. 9373).

10434. *And said, Wherefore, O Jehovah, shall Thy wrath wax hot.* That this signifies the turning away of that nation, is evident from the signification of waxing hot with wrath, when said of Jehovah, as the turning away of man who is in evil (see above, n. 10431).

10435. *Against Thy people, which Thou hast brought forth out of the land of Egypt.* That this signifies elevation even therefrom, is evident from the signification of brought forth out of the land of Egypt, as elevated from external things to internal (see n. 10421).

10436. *With great power and with a mighty hand.* That this signifies by Divine power, is evident from the signification of great power and a mighty hand, when said of Jehovah, as Divine power (see n. 7188, 7189, 8050, 8069, 8153). How it is with this and with what preceded, may be evident

from the series of things in the internal sense, which is, that though the Israelitish nation was in things external without an internal, so that they could not at all be elevated toward interior things, still the representative of a church could be instituted among them and the Word be written there, for the reason that by the Divine power there could still be communication with heaven by external things without an internal, and thus a similar effect be produced as if they were at the same time in the internal — on which see what was shown concerning that nation in the passages cited above (n. 10396), as that by the externals with them, which were representative of interior things, there was communication with heaven by the Divine power of the Lord (see
2 n. 4311, 4444, 6304, 8588, 8788, 8806). It is to be known that the church is not the church from external worship, but from internal worship; for external worship is of the body, but internal worship is of the soul. Therefore external worship without internal is only of gesture, thus worship without life from the Divine. The man of the church by the interior things of worship communicates with the heavens, to which the external serves as a plane upon which the interiors may subsist, as a house upon its foundations, and when it so subsists it is complete and firm and the whole
3 man is ruled by the Divine. Such was the man of the Ancient Church, which was also a representative church, and therefore that church was accepted of the Lord, as is evident from many passages in the Word — for example in the song of Moses (Deut. xxxii. 3–14). But such a church could not be established with the Israelitish and Jewish nation for the reason, as was said above, that their interiors were filthy, thus altogether contrary to the good of heavenly love and the good of faith, which are the interior things of worship. Therefore when they so obstinately insisted that they should come into the land of Canaan, which was the same thing with representing a church, it was provided by the Lord that there should still be communication with

heaven by their merely external worship; for the end of all worship is communication with heaven and thereby conjunction of the Lord with man. These are the things here described in the internal sense.

10437. *Wherefore should the Egyptians speak, saying.* That this signifies those who are in mere externals, concerning those who are elevated into internal things, is evident from the representation of the Egyptians, as those who are in mere externals; and from the signification of speak, saying, as about those who are elevated into internal things, for these are described in the internal sense in what presently follows. The reason why by the Egyptians are represented those who are in mere externals, is, that the Egyptians in ancient times were among those with whom also there was the representative church; for this church was extended through many regions of Asia, and at that time the Egyptians were more than others in the knowledge of correspondences and representations belonging to that church, for they were acquainted with the internal things which were represented and thereby signified by things external. But in the course of time the like befell them as others among whom the church was instituted, that from internal men they became external, and at length had no concern about internal things, placing all worship in externals. When this came to pass also with the Egyptians, 2
then the knowledge of correspondences and of representations, in which they were versed above all the rest of the nations of Asia, was turned into magic, as is the case when the internal things of worship which are of love and faith are lost, the external representative worship still remaining, together with the knowledge of the interior things which are represented. Because the Egyptians became such, therefore by them in the Word is signified the knowledge of such things and also what is external or natural, and since this knowledge without the internal is either magic or idolatry, both of which are infernal, therefore by Egypt is

also signified hell. Thus it is plain why by the words, wherefore should the Egyptians speak, saying, are signified
3 those who are in mere externals. That in Egypt also was the representative church, may be seen above (n. 7097, 7296, 9391); and that Egypt is the knowledge of such things in both senses (n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6673, 6679, 6683, 6750, 7926); that Egypt is what is natural or external (n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 5799, 6004, 6015, 6147, 6252, 7353, 7355, 7648); also that Egypt is hell (n. 7039, 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7307, 7317, 8049, 8132, 8135, 8138, 8146, 8148, 8866, 9197).

10438. *Into evil did He bring them forth, to slay them in the mountains.* That this signifies that they are to perish who are in good, is evident from the signification of bringing forth to slay, as destroying, but when said of Jehovah Who never destroys any one, it is perishing by their own evil; and from the signification of mountains, as heaven, thereby the good of love. That by mountains is signified heaven is from representatives in the other life, for there as upon earth mountains, hills, rocks, valleys, and many other things are seen, and upon the mountains those who are in celestial love, upon the hills those who are in spiritual love, on the rocks those who are in faith, and in the valleys those who have not yet been raised up to the good of love and
2 of faith. Therefore it is that by mountains are signified those who are in the good of celestial love, thus who are in the inmost heaven, and in an abstract sense the goods of celestial love, thus the heaven which is in that love; that by hills are signified those who are in the good of spiritual love, thus who are in the middle heaven, and in an abstract sense the good of that love and the heaven which is in it; that by rocks are signified those who are in the good of faith and therefore are in outmost heaven, and in an abstract sense that good and that heaven; and that by valleys

are signified those who have not yet been raised up to those goods, thus to heaven. Because such things are seen in the other life and with such signification, therefore similar things are signified thereby in the Word, and by the mountains, the hills, the rocks, and the valleys in the land of Canaan, by which land therefore was represented heaven in its complex. That mountains signify heaven, where the 3
good of celestial love prevails, is manifest from many passages in the Word — as from the following: *In the latter days the mountain of Jehovah shall be at the head of the mountains, and shall be exalted above the hills* (Isa. ii. 2: Micah iv. 1). In David: *The mountains shall bring peace - . . . and the hills in justice* (Ps. lxxii. 3). Again: *Praise Jehovah . . . ye mountains, and all hills* (Ps. cxlviii. 9). Again: *A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of mountains, which God desires to dwell in it; Jehovah also shall dwell forever* (Ps. lxviii. 15, 16). In Moses: *For the chief things of the mountains of the east, and for the precious things of the hills of eternity . . . let them come upon the head of Joseph* (Deut. xxxiii. 15, 16); also in other passages (n. 795, 6435, 8327, 8658, 8758, 9422, 9434). It is for this reason that the Lord descended upon mount Sinai, and it is for this reason that the city of David was built upon a mountain, and that that mountain, which was called mount Zion, signifies the inmost heaven; and for this reason also it is that the ancients performed the holy of worship upon mountains and hills (see n. 2722).

10439. *And to consume them from upon the faces of the earth.* That this signifies that they are to perish who are of the church, is evident from the signification of consuming, as destroying, but when it is said of Jehovah Who does not destroy any one, it means perishing by their own evil, as above; and from the signification of the earth, as the church (see passages cited n. 9325, 10373).

10440. *Turn from the heat of Thy wrath.* That this signifies that thus the turning away of that nation would not be hurtful, is evident from the signification of the heat of wrath, when relating to Jehovah, as turning away on the part of man — of which above (n. 10431). Thus turning from the heat of wrath means here that the turning away would not be hurtful. How this is, may be plain from what has been said and shown in what precedes.

10441. *And repent Thee as to this evil upon Thy people.* That this signifies mercy for them, is evident from the signification of repenting, when said of Jehovah, as being merciful. To repent is to be merciful because Jehovah never repents, for He foresees and provides all things from eternity. Repentance falls only to him who does not know what is to come and who at length recognizes that he has erred, when the thing comes to pass. Yet it is so said in the Word concerning Jehovah because the sense of the letter is taken from such things as are apparent to man, since it is for the most simple and for little children, who at first do not go beyond the sense of the letter. Both the simple and the children are in the most external things, with which they begin and in which afterward their interiors rest. Wherefore the Word in the letter is to be understood other-
2 wise by those who have become wiser. The Word in this respect resembles man, whose interiors terminate in flesh and bones, which contain them, insomuch that man could not subsist unless they served as a basis or support, for he would have no outer form in which interior things might terminate and on which they might rest. The case is similar with the Word. It must have an outer form, or ultimate, in which interior things may terminate, and this is the sense of the letter, while its interiors are the heavenly things which are of the internal sense. From this it is now plain why from the appearance presented to man it is said that
3 Jehovah repents, when yet He does not repent. That repenting is predicated of Jehovah is evident from many pas-

sages in the Word, as from the following — in Jeremiah: *If it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them* (Jer. xviii. 10). Again: *It may be they will hearken, and turn every man from his evil way; and it repent Me of the evil, which I purpose to do unto them because of the evil of their doings* (xxvi. 3). In Ezekiel: *When Mine anger is accomplished, and I make My fury to rest upon them, it shall repent Me* (v. 13). In Amos: *Jehovah repented, and said, It shall not be* (vii. 3, 6). In Moses: *Jehovah shall judge His people, and repent Himself for His servants* (Deut. xxxii. 36). In Jonah: The king of Nineveh said, *Who knoweth whether God will not turn and repent, and turn away from the heat of His anger, that we perish not? And . . . they turned from their evil way: and it repented God of the evil, which He said He would do unto them, and He did it not* (iii. 9, 10). In Genesis: *It repented Jehovah that He had made man on the earth, and it grieved Him at His heart* (vi. 6). And in the First Book of Samuel: *It repenteth Me, that I have set up Saul to be king: for he is turned back from following Me* (xv. 11, 35). In 4
these passages Jehovah is said to have repented, when yet it cannot be that He repent, since He knows all things before He does them. Therefore it is plain that by repenting is signified mercy. That Jehovah never repents is evident also from the Word — as in Moses: *Jehovah is not a man, that He should lie; nor the son of man, that He should repent. Hath He said, and shall He not do? or hath He spoken, and shall He not make it good?* (Num. xxiii. 19.) And in the First Book of Samuel: *The Invincible One of Israel will not lie, nor repent; for He is not a man, that He should repent* (xv. 29). That repenting, when said of Jehovah, is mercy, is plain from Joel: *Jehovah is gracious and compassionate, slow to anger, and plenteous in mercy, and repenteth of the evil* (ii. 13). And in Jonah: *God is gracious and compassionate, and plenteous in mercy, and repenteth Him of the evil* (iv. 2).

10442. *Remember Abraham, Isaac, and Israel, Thy servants.* That this signifies for the sake of heaven and the church, is evident from the signification of Abraham, Isaac, and Israel, as the Lord as to the Divine Human, thus as to His Divine in heaven and in the church. And because the Divine of the Lord makes heaven and the church, therefore by them is signified also heaven and the church. That these things are signified in the Word by Abraham, Isaac, and Jacob, has been shown above (n. 1965, 3305, 4615, 6098, 6185, 6276, 6589, 6804, 6847), and likewise by Israel (n. 4286, 4570, and in passages cited n. 8805, 9340). That such things are signified by Abraham, Isaac, and Jacob is evident from the Lord's words in Matthew: *I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of the heavens* (viii. 11) — where to sit down with them is to be in heaven where the Lord is. That such is the signification is evident also from this, that the names do not enter heaven, but the heavenly and Divine things which are signified by them (n. 10216, 10282).

10443. *To whom Thou swarest upon Thine own self.* That this signifies confirmation from the Divine, is evident from the signification of swearing, when said of the Lord, as irrevocable confirmation from the Divine (see n. 2842).

10444. *And saidst unto them.* That this signifies foresight and providence, is evident from the signification of saying and speaking, when concerning confirmation from the Divine, as foresight and providence (see n. 5361, 6946, 6951, 8095).

10445. *I will multiply your seed as the stars of the heavens.* That this signifies goods and truths and the knowledges of them, is evident from the signification of seed, when relating to heaven and the church, as good and truth therein (see n. 1940, 3038, 3310, 3373, 3671, 6158, 10249); and from the signification of stars, as knowledges of good and of truth (n. 2495, 2849, 4697). In the sense of the

letter by multiplying the seed of Abraham, Isaac, and Israel as the stars of the heavens, is meant to multiply without number the Israelitish and Jewish nation. But since by names in the Word are signified things spiritual and celestial, and by the above names heaven and the church, therefore by their seed are signified the goods and truths which are in heaven and in the church. It is said as the stars of the heavens for the reason that comparisons in the Word are also derived from significatives (see n. 3579, 8989), in this case, comparison is made with the stars of the heavens, because by them are signified goods and truths as to knowledges.

10446. *And all this land that I have spoken of will I give unto your seed.* That this signifies from which are heaven and the church, is evident from the signification of land or earth, as the church — of which in passages cited above (n. 9325), and since the church is signified by land or earth, heaven also is signified — for the church is the Lord's heaven upon earth, and the church also acts as one with heaven, since the one exists and subsists from the other; and from the signification of seed, as good and truth therein — see just above (n. 10445).

10447. *And they shall inherit it for ever.* That this signifies eternal life, is evident from the signification of inheriting, when heaven is referred to, as to have the life of the Lord, thus the life of heaven (see n. 2658, 2851, 3672, 7212, 9338); and from the signification of an age, or for ever, as what is eternal (n. 10248).

10448. *And Jehovah repented as to the evil which He said He would do unto His people.* That this signifies mercy for them, may be seen above (n. 10441).

10449. Verses 15–20. *And Moses turned, and came down from the mount, and the two tables of the Testimony were in his hand; tables that were written on their two leaves; from the one leaf and from the other were they written. And the tables were the work of God, and the writing*

was the writing of God, graven upon the tables. And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is the voice of war in the camp. And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome: but the voice of a cry of wailing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hand, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the faces of the waters, and made the sons of Israel drink of it. "And Moses turned, and came down from the mount" signifies the Word let down from heaven; "and the two tables of the Testimony were in his hand" signifies the Word of the Lord in general and in particular; "tables that were written on their two leaves; from the one leaf and from the other were they written" signifies by which there is conjunction of the Lord with the human race or of heaven with the world. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables" signifies that the external and internal sense of the Word were from the Divine, and are Divine truth. "And Joshua heard the voice of the people in their shouting" signifies survey and apperception as to the quality of the interiors of that nation; "and he said unto Moses, There is the voice of war in the camp" signifies assault upon truth and upon good, which are of heaven and of the church, by falsities and evils which are from hell. "And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome" signifies heaven acting on one side and hell on the other, thus falsity against truth and truth against falsity; "but the voice of a cry of wailing do I hear" signifies the lamentable state of their interiors. "And it came to pass, as soon as he came nigh unto the camp" signifies hell in which that nation then was; "that he saw

the calf and the dancing" signifies infernal worship, which was according to the enjoyment of the external loves of that nation, and its interior rejoicing thence; "and Moses' anger waxed hot" signifies the turning away of that nation from the internal of the Word, of the church, and of worship; "and he cast the tables out of his hand, and brake them beneath the mount" signifies the external sense of the Word changed and different on account of that nation. "And he took the calf which they had made" signifies the enjoyment of the idolatrous worship of that nation; "and burnt it with fire" signifies derived altogether from the loves of self and of the world, which are damned to hell; "and ground it to powder" signifies infernal falsity therefrom; ["and strewed it upon the faces of the waters" signifies commixture with truths;] "and made the sons of Israel drink of it" signifies conjoined and appropriated to that nation.

10450. *And Moses turned, and came down from the mount.* That this signifies the Word let down from heaven, is evident from the signification of turning and going down, when said concerning the Word, as being let down; from the representation of Moses, as the Word — see passages cited above (n. 9372); and from the signification of mount Sinai, as heaven, out of which comes Divine truth (n. 9420).

10451. *And the two tables of the Testimony were in his hand.* That this signifies the Word of the Lord in general and in particular, is evident from the signification of the tables, upon which the ten commandments were written, as the Word in the whole complex (see n. 9416); and from the signification of the Testimony, as the Lord as to Divine truth (see n. 9503). The reason why by those tables is signified the Word in the whole complex, thus in general and in particular, is, that upon them was written the law of life, and by the law in a restricted sense are meant the ten commandments, in a less restricted sense is meant the Word written by Moses, in a broader sense the historic Word,

and in the broadest sense the whole Word (n. 6752). Moreover because mount Sinai, where the law was written upon those tables, signified heaven, out of which comes Divine truth, and Moses represented the Word, which is Divine truth itself from the Lord, therefore in his hands were the tables, as a sign of that representation.

10452. *Tables that were written on their two leaves; from the one leaf and from the other were they written.* That this signifies whereby there is conjunction of the Lord with the human race or of heaven with the world, is evident from the signification of the tables upon which the law was written, as the Word in the whole complex — of which just above (n. 10451). That the writing was on their two leaves, from the one side and from the other, signifies the conjunction of the Lord with the human race — as explained above (n. 9416, 10375). Wherefore also those tables were called the tables of covenant, for covenant is conjunction (n. 665, 666, 1023, 1864, 1996, 2003, 2021,
2 6804, 8767, 8778, 9396). Since the conjunction of the Lord with the human race is here spoken of, or that of heaven with the world, by means of the Word, it must be told how it is with regard to this. They who do not know the nature of the Word, cannot at all believe that by means of it there is conjunction of the Lord with the human race and of heaven with the world; and still less they who despise the Word or make no account of it. But let them know that the heavens subsist by means of Divine truth, and that without it there would be no heavens, and that the human race subsists by means of heaven; for unless heaven flowed in with man, man would not be able to think at all, thus not to will anything rationally. In order therefore that heaven may subsist, and the human race from conjunction therewith, the Word was provided by the Lord, wherein is Divine truth for angels and for men, the Word being such in its spiritual and celestial sense that therein is angelic wisdom itself, in so supereminent a degree that man

can scarce form any conception as to the nature of its eminence, though in the letter it appears very simple and rude. From this it is plain that heaven is in its wisdom from the 3
Word, when it is read by man, and then man is at the same time in conjunction with heaven. To this end the Word has been given to man such as it is. From this it follows that if this medium of conjunction were not in the world, conjunction with heaven would perish, and with that conjunction all good of the will and all truth of the understanding in man, and with these the human principle itself which consociates man with man. So evil and falsity would be in full possession, whereby one society would perish after another. For it would be as when man walks in thick darkness and stumbles wherever he goes; and it would be as when the head is in a delirium, in consequence of which the body is carried madly and insanely even to its own destruction; and it would be as when the heart fails, and in consequence the organs and members cease to perform their uses, until the whole body dies. Such would be the 4
state of man unless heaven were conjoined to him, and heaven would not be conjoined to him unless there were the Word, or unless Divine truth were communicated immediately through angels, as in ancient times. When heaven is mentioned, the Divine also is meant, for the Divine of the Lord makes heaven. Thus to be conjoined with heaven is to be conjoined with the Lord, and to be disjoined from heaven is to be disjoined from the Lord, and to be disjoined from the Lord is to perish; for the whole disposal of things for good, which is called Providence, is from that source, and were such disposal removed, all things would rush into evil and so into devastation. From these things it may be evident for what use the Word is; but that the Word is such and of so important use few will believe.

10453. *And the tables were the work of God, and the writing was the writing of God, graven upon the tables.* That this signifies that the external and internal sense of

the Word were from the Divine, and are Divine truth, is evident from the signification of the tables, as the Word in the whole complex — of which just above (n. 10452), but in this case the external of the Word — of which in what follows; from the signification of the work of God, as that it was from the Divine; from the signification of the writing, as the internal of the Word — of which also below — thus of the writing of God, as the internal of the Word from the Divine; and from the signification of graven upon the tables, as the internal above the external, thus within it.

2 The tables here signify the external of the Word because they are here distinguished from the writing, which is its internal. But when they are not distinguished from the writing, then by them is signified the internal and the external of the Word together, thus the Word in the whole complex (as above, n. 10452). The reason why they are here distinguished, is, that the tables were broken and still the same words were afterward written by Jehovah upon other tables which were hewn out by Moses. The external of the Word is the sense of its letter. This sense of the letter is signified by the tables because this sense is as a table, or as a plane, upon which the internal sense is writ-

3 ten. That the tables which were the work of God were broken by Moses when he saw the calf and the dances, and that at the command of Jehovah other tables were hewn out by Moses and upon them were afterward written the same words, and that thus the tables were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God, involves an arcanum which is as yet unknown. The arcanum is that the sense of the letter of the Word would have been different if the Word had been written among other people, or if this people had not been such as it was. For the sense of the letter of the Word treats of this people because the Word was written among them, as is plain both from the historic and the prophetic parts of the Word, and this people were in evil

because in heart they were idolaters; and yet that the internal and external sense might agree together, this people was to be extolled and to be called the people of God, a holy nation, a peculiar possession. Therefore the simple, who were to be instructed by the external sense of the Word, were to believe that this nation was such, as also this nation itself believes and likewise very many of the Christian world at this day. Moreover also many things were permitted them on account of the hardness of their heart, which things are present in the external sense of the Word and constitute it, as those mentioned in the nineteenth chapter of Matthew (verse 8), and other things also which are here passed by. Since therefore the sense of the letter of 4
the Word was made such for the sake of this people, therefore those tables which were the work of God were broken and at the command of Jehovah others were hewn by Moses. But whereas the same holy Divine was still within, therefore the same words which had been written upon the former tables were written by Jehovah on the latter, as is plain from these words in Moses: *And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: that I may write upon the tables the words that were on the first tables, which thou brakest. . . . And Jehovah wrote upon the tables the words of the covenant, the ten words* (Exod. xxxiv. 1, 4, 28). And in another place: *At that time Jehovah said unto me, Hew thee two tables of stone like unto the first. . . . And I will write on the tables the words that were on the first tables which thou brakest. . . . And Jehovah wrote on the tables, according to the first writing, the ten words . . . and Jehovah gave them unto me* (Deut. x. 1–4). That Jehovah did not acknowledge this people as 5
His own people — though it was so said for the sake of the agreement of the internal sense with the external — but as the people of Moses, is evident in this chapter: *Thy people have corrupted themselves, which thou madest to come up out of the land of Egypt. . . . Go, lead the people unto the*

place of which I have spoken unto thee (verses 7, 34). And again in the next chapter: *Jehovah spake unto Moses, Go up, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob. . . . And I will send an angel before thee. . . . For I will not go up in the midst of thee, for thou art a stiffnecked people* (Exod. xxxiii. 1–3). The like is signified by Moses being put in a cleft of the rock and not being allowed to see the face of Jehovah, but only the back (Exod. xxxiii. 22, 23), and in like manner by Moses, when the skin of his face shone, putting a veil over his face when he spake to the sons of Israel (Exod. xxxiv. 30–35). What the quality of that people was to be is predicted by Jehovah to Abraham, when it was His will that his seed should inherit the land of Canaan, and it is said that after Abraham had divided a heifer of three years old and a she goat of three years old and a ram of three years old in the midst, which were for entering into a covenant, then *a deep sleep fell upon Abraham; and, behold a terror of great darkness, falling upon him. . . . And when the sun went down, and there was thick darkness; behold, a furnace of smoke, and a torch of fire that passed between those pieces* (Gen. xv. 9, 10, 12, 17).

6

10454. *And Joshua heard the voice of the people in their shouting.* That this signifies survey and apperception as to the quality of the interiors of that nation, is evident from the signification of hearing, as survey and apperception, for that nation is now under consideration as to its quality interiorly, thus as to the quality of its interiors; from the representation of Joshua, as the truth of the Word surveying and apperceiving — for he was a minister of Moses and by Moses was represented the Word, as was shown above, so by minister is represented truth, for all truth is of the Word, in this case truth surveying, exploring, and apperceiving; and from the signification of the voice of the people in their shouting, as what the quality of that nation was inte-

riorly, thus what was the quality of its interiors. For by voice in the Word is signified interior voice, which is thought, so interior quality as to truth or falsity, since thought is from the one or the other (see n. 219, 220, 3563, 7573, 8813, 9926). But by shouting is signified the articulation of sound, whether of speech or of singing or of shouting, as it proceeds from the thought, which is the interior voice. Therefore by hearing the voice in their shouting is signified apperception as to the quality of the interiors, from the sound as an index. For the tone, or sound, whether of speech or of singing or of shouting, proceeds from the interior affection and thought; these are both in the sound and are also apperceived by those who attend and reflect — as for example, whether angry, threatening, friendly, gentle, glad, mournful, and so forth. In the other life this is perceived so exquisitely that from the sound of one utterance angels perceive what the quality of any one is as to his interiors. These now are the things which are signified by hearing the voice of the people in their shouting.

10455. *And he said unto Moses, There is the voice of war in the camp.* That this signifies the assault upon truth and upon good, which are of heaven and of the church, by falsities and evils which are from hell, is evident from the signification of the voice, as the thought and affection, which are the interiors of the voice, thus as the quality of the interiors — of which above (n. 10454); from the signification of war, as the combat of truth from good with falsity from evil, and in the opposite sense, the combat of falsity from evil against truth from good — of which in what follows; and from the signification of the camp, as the church and heaven, for by the camp of the sons of Israel these were represented (n. 10038). From this it is plain that by the voice of war in the camp is signified the assault upon the truth and the good of the church and of heaven by falsities and evils which are from hell. It is said from hell because all falsities and evils are thence and because here by camp,

when the golden calf was worshipped in it, is signified hell
2 (n. 10458). These things are signified by the voice of war in the camp, because now in the internal sense the subject is the interiors of the Israelitish nation, which were so opposed to the truths and goods of the church and of heaven as altogether to reject them. For the interiors of that nation were possessed by the loves of self and of the world, and where these loves reign, there the truths and goods of the church are continually assaulted, howsoever the externals in worship appear to be holy. The holy of worship with such is a means, and eminence and wealth are the ends. Thus those things which are of heaven and the church are means and those things which are of the world and of self are ends; and the end regarded with man has rule, while the means serve. So it follows that in the case of such persons heaven serves and the world rules, consequently that the world is in the highest place, thus in the place of the head, and heaven is in a lower place, thus in the place of the foot. Wherefore if heaven does not favor their loves, it is then cast down beneath the feet and is trod and trampled upon. Such is the inversion with those among whom the loves of self and of the world reign. So also it is that when such are viewed by the angels, they appear inverted, with the
3 head downward and the feet upward. The reason why war is the combat of truth with falsity and in the opposite sense the combat of falsity against truth, is, that war in the spiritual sense is nothing else. Such combats are also signified in the internal sense by wars in the historicals of the Word, also by wars in the propheticals, as may be evident from passages above adduced from the Word (n. 1664, 8273). He who does not know that by wars in the Word are signified wars in a spiritual sense, cannot know what is involved in the things related concerning wars in Daniel (chap. vii., viii., xi.), and in the Apocalypse throughout, and in the Evangelists, where the last times of the church are foretold (Matt. xxiv. 5–7: Mark xiii. 7, 8; and in other

places). Hence also it is that all instruments of war, as swords, spears, shields, bows, arrows, and many others, signify such things as relate to spiritual combat — which have often been described in these explications.

10456. *And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome.* That this signifies that on the one side heaven acts and on the other hell, thus falsity against truth and truth against falsity, is evident from the signification of the voice of a cry, or of the voice in shouting, as the quality of the interiors of that nation (see above, n. 10454); and from the signification of not for victory and not for being overcome, as the suspense of combat between falsity and truth, and no decision. And whereas all falsity is from hell and all truth from heaven, by the same words is signified that heaven acts on one side and hell on the other. That a cry signifies falsity has been shown above (n. 2240), also thought with the full intention of acting (n. 7119), and interior lamentations (n. 7782). By these words is described the state of the interiors of that nation, in which state they are when hell acts with them against heaven and heaven acts against hell, thus when they are held between the two, which was the case when they were in external worship while their internal was closed. The latter was closed to the intent that still by external things, which were representative of interior, there might be communication with heaven — which subject has been treated of above.

10457. *But the voice of a cry of wailing* do I hear.* That this signifies the lamentable state of their interiors, is evident from the signification of the voice of a cry of wailing, as what is lamentable; for this in the original tongue is expressed by a term which signifies both cry and state of feeling and misery, thus which signifies a cry of wailing;

* *Clamoris miserabilis;* but Schmidius gives *cantus*, singing; and Tafel, answering in song. Idolatrous worship consisted largely of songs of wailing, deprecating the wrath of vindictive gods.

and when the voice signifies the quality of the interiors (see n. 10454), then the voice of a cry of wailing signifies the lamentable state of the interiors.

10458. *And it came to pass, as soon as he came nigh unto the camp.* That this signifies hell in which that nation then was, is evident from the signification of the camp of the sons of Israel, as heaven and the church (see n. 4236, 10038), thus when they were in idolatrous worship, worshipping a calf in place of Jehovah, by their camp is signified hell; for the representative of heaven and of the church is turned into the representative of hell when the people turn themselves from Divine worship to diabolical worship, such as was the worship of the calf. The like is signified by camp in Amos: *I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses; and I have made the stink of your camp to come up even into your nostrils* (iv. 10). In this passage the vastation of truth is treated of, and when this is vastated, the camp signifies hell. That the vastation of truth is meant is plain from each expression in the passage viewed in the internal sense, for pestilence is vastation (n. 7102, 7505), way is truth, and in the opposite sense falsity (n. 10422), Egypt the external and also hell (see passages cited, n. 10437), sword falsity combating against truth (see n. 2799, 4499, 6353, 7102, 8294); young men stand for the truths of the church (n. 7668), being slain for spiritually perishing (see n. 6767, 8902), captivity for the privation of truth (see n. 7990), horses for the intellectual which is enlightened (n. 2760–2762, 3217, 5321, 6125, 6534), stink for what is abominable exhaling from hell (n. 7161). Thus it is plain that camp in the bad sense is hell. Hell also is signified by the camp of the enemies who were against Jerusalem, and in general against the children of Israel, in the historicals of the Word.

10459. *That he saw the calf and the dancing.* That this

signifies infernal worship, which was according to the enjoyment of the external loves of that nation, and its interior rejoicing thence, is evident from the signification of the calf, as the enjoyment of the external loves of that nation (see above, n. 10407) — that it is here worship according to that enjoyment is because when Moses came nigh unto the camp that nation was in such worship, and such worship is from hell, as shown above; and from the signification of dancing, as interior rejoicing — of which also above (n. 10416).

10460. *And Moses' anger waxed hot.* That this signifies the turning away of that nation from the internal of the Word, of the church, and of worship, is evident from the signification of anger waxing hot, when said concerning the Lord, as the turning away of man from things internal, thus from things Divine — of which above (see n. 10431). The like is signified by waxing hot with anger, when it is predicated of Moses, because by Moses is represented the Word, or Divine truth which is from the Lord, or what is the same, the Lord as to Divine truth — of which representation see the passages previously cited (n. 9372). It is said from the internal of the Word, of the church, and of worship, inasmuch as he who turns himself away from the internal of the Word, also turns himself away from the internal of the church and likewise from the internal of worship, since the internal of the church and the internal of worship are from the internal of the Word. For the Word teaches what ought to be the quality of the man of the church, or what ought to be the quality of the church with man, and likewise what ought to be the quality of worship with the man of the church, since goods and truths of love and of faith constitute the internal church and also internal worship. The Word teaches these goods and truths, and these are the internal things of the Word.

10461. *And he cast the tables out of his hand, and brake*

them beneath the mount. That this signifies the external sense of the Word changed and different on account of that nation, is evident from the signification of the tables upon which the law was written, as the external sense of the Word, or the sense of its letter (see above, n. 10453); from the signification of casting them out of the hand and breaking them, as destroying the genuine external sense, thus also changing and making it different — that the external sense of the Word was changed and made different on account of the Israelitish nation, may be seen above (n. 10453); and from the signification of mount Sinai, as heaven from which is Divine truth (n. 9420). It is said beneath the mount, since the external sense of the Word is beneath heaven, but the internal is in heaven.

10462. *And he took the calf which they had made.* That this signifies the enjoyment of the idolatrous worship of that nation, is evident from the signification of the calf, as the enjoyment of the external loves of the Israelitish nation, from which and according to which was their worship, which was idolatrous (see above, n. 10407, 10459).

10463. *And burnt it with fire.* That this signifies derived altogether from the loves of self and of the world which are damned to hell, is evident from the signification of fire, as heavenly love, which is love to the Lord and love toward the neighbor, and in the opposite sense infernal love, which is the love of self and the love of the world (see n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055). Therefore to be burned with fire means to be filled altogether with the loves of self and of the world, thus to be damned to hell; for those loves when they rule are hell in man. From this it is plain what is signified by the infernal fire spoken of in the Word throughout.

10464. *And ground it to powder.* That this signifies the infernal falsity thence derived, is evident from the signification of grinding into powder, or into what is most minute, as forming falsity from infernal enjoyment, thus as

infernal falsity. That this is signified by grinding, when said of evil, may be evident from what has been previously shown (n 4335, 9995, 10303).

10465. *And strewed it upon the faces of the waters.* That this signifies commixture with truths, is evident from the signification of waters, as truths — see the passages cited above (n. 10238); and since it is said that the powder into which the calf was ground was sprinkled upon the waters, therefore it is signified that falsity from infernal enjoyment was mixed with the truths which are from heaven. The reason why by these waters are signified truths which are from heaven, is, that those waters descended from mount Sinai, and by mount Sinai is signified heaven, from which is Divine truth (n. 9420). That those waters were thence is evident from another passage in Moses: *I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it small, until it was as fine as dust; and I cast the dust thereof into the brook that descended out of the mountain* (Deut. ix. 21).

10466. *And made the sons of Israel drink of it.* That this signifies conjoined and appropriated to that nation, is evident from the signification of drinking, as conjoining and appropriating truth to one's self, and in the opposite sense falsity (see n. 3089, 3168, 8562), in this case falsity of evil. By the sons of Israel is meant that nation without any other meaning, since the subject here treated of is its proprium. From these considerations it may now be evident what was the quality of that nation as to their interiors, since those interiors are described in this chapter.

10467. Verses 21–25. *And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not thine anger wax hot, my lord: thou knowest the people, that in evil they are. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that*

made us to come up out of the land of Egypt, we know not what has come to him. And I said unto them, Whosoever hath any gold, break it off; so they gave it me: and I cast it into the fire, and there came out this calf. And Moses saw that the people were broken loose; for Aaron had let them loose for destruction by those that rose up against them. "And Moses said unto Aaron" signifies perception from the internal concerning the external such as it was; "What did this people unto thee, that thou hast brought so great a sin upon them" signifies whence is it that this nation has so turned itself away from the Divine. "And Aaron said" signifies that it was perceived; "Let not thine anger wax hot, my lord" signifies let not the internal turn itself away on that account; "thou knowest the people, that in evil they are" signifies that that nation is in an external separate from a holy internal. "For they said unto me" signifies exhortation; "Make us gods, which shall go before us" signifies falsities of doctrine and of worship, thus things idolatrous; "for as for this Moses, the man that made us to come up out of the land of Egypt, we know not what has come to him" signifies that it is altogether unknown what other Divine truth is in the Word, which elevates man from the external to the internal and constitutes the church. "And I said unto them, Whosoever hath any gold, break it off" signifies the drawing of such things from the sense of the letter as favor the enjoyment of external loves and principles derived therefrom; "so they gave it me" signifies the bringing together into one and the effect; "and I cast it into the fire, and there came out this calf" signifies the loves of self and of the world, from which and according to which is such worship. "And Moses saw that the people were broken loose" signifies that it was perceived by the internal that that nation was turned away from what is internal, thus from the Divine; "for Aaron had let them loose" signifies that this was from the external things which they loved; "for de-

struction by those that rose up against them" signifies that they lacked all power of resisting the evils and falsities which are from hell.

10468. *And Moses said unto Aaron.* That this signifies perception from the internal concerning the external such as it was, is evident from the signification of saying, as perception — of which in passages cited above (n. 10290); from the representation of Moses, as the Word (n. 9372), here its internal; and from the representation of Aaron, as the external of the Word, of the church, and of worship (n. 10397). Moses is here the internal because he speaks to Aaron, by whom is represented the external. Whether we say the internal and the external of the Word, or simply the internal and the external, it is here the same thing, for the Word is Divine truth, from which man has perception, here perception concerning the external such as it was with the Israelitish nation, as well in worship as in everything of the church and in everything of the Word. It is to be known that all perception concerning the external is from the internal, for from the internal can be seen what is in the external, but not from the external what is in itself, and still less from the external what is in the internal. Therefore it is that they who are in externals without an internal do not acknowledge internal things, because they do not feel and see them, also that some deny them and together with them things heavenly and Divine.

10469. *What did this people unto thee, that thou hast brought so great a sin upon them?* That this signifies whence is it that this nation has so turned itself away from the Divine, is evident from the signification of what did this people unto thee, which is, whence is it that this nation is such — for by doing is not here signified doing, inasmuch as by Aaron is not signified Aaron, but the external which as to its quality is being scanned by the internal, and therefore when understood abstractly from persons, by what did they unto thee is signified whence is it; and from the significa-

tion of sin, as turning away from the Divine (see n. 5841, 9346).

10470. *And Aaron said.* That this signifies that it was perceived, is evident from the signification of saying, when with respect to the internal viewing and exploring what is in the external, as perceiving, thus conversely, when with respect to the external, as what is perceived.

10471. *Let not thine anger wax hot, my lord.* That this signifies let not the internal turn itself away on that account, is evident from the signification of waxing hot with anger, when said of Moses by whom is signified the internal, as turning one's self away, and so here let it not turn itself away; and from the representation of Moses, who is here my lord, as the internal (see above, n. 10468). Moses is here called my lord by Aaron because the internal is a lord and the external is a servant respectively; for the internal with man is in heaven, and thus when open it is the man's heaven, while the external with him is in the world and thus is his world, and the world was made to serve heaven as a servant his lord. It is similar with the external of worship and likewise with the external of the church and also of the Word in respect to their internal.

10472. *Thou knowest the people, that in evil they are.* That this signifies that this nation is in an external separate from a holy internal, is evident from the signification of evil and sin, as disjunction, separation, and a turning away from the Divine (see n. 4997, 5746, 5841, 9346). It is said separate from a holy internal, since the external separate from the internal is also separate from what is holy, for the holy in man is in his internal. That is called holy which flows into man out of heaven, that is, through heaven from the Lord. Heaven flows in into the internal of man, and through this into his external, since the internal of man is formed to the image of heaven, thus to the reception of the spiritual things which are there, and the external to the image of the world, thus to the reception of the natural

things which are there (n. 9279, 10156). Thus it is plain what is the quality of the man with whom the external is separate from the internal, namely, that he is in worldly, earthly, and corporeal things only. They who are in these only do not apprehend what the internal is, thus neither what it is to be in what is heavenly and Divine. They suppose that when they engage in those things which belong to the external worship of the church, they are also in things Divine. Nevertheless it is not so; for at such times they are either in corporeal enjoyment to which they have been accustomed from infancy, or are acting for the sake of the world and appearances, or from the duty of their office for the sake of gain and honor; and thus they are in worldly, earthly, and corporeal things, and not in things heavenly and Divine. It is otherwise with those who are in externals from an internal.

10473. *For they said unto me.* That this signifies exhortation, is evident from the signification of saying, when with respect to those who are in things external separate from an internal, as exhortation (see above, n. 10398.)

10474. *Make us gods, which shall go before us.* That this signifies falsities of doctrine and of worship, thus things idolatrous, may be seen above (n. 10399).

10475. *For as for this Moses, the man that made us to come up out of the land of Egpyt, we know not what has come to him.* That this signifies that it is altogether unknown what other Divine truth is in the Word, which elevates man from what is external to what is internal and constitutes the church, may be seen also above (n. 10400).

10476. *And I said unto them, Whosoever hath any gold, break it off.* That this signifies the drawing of such things from the sense of the letter of the Word as favor the enjoyment of external loves and principles derived therefrom, is evident from what was unfolded and shown above (see n. 10402).

10477. *So they gave it me* signifies the bringing together into one and the effect (as above, n. 10403, 10404).

10478. *And I cast it into the fire, and there came out this calf.* That this signifies the loves of self and of the world from which and according to which is such worship, is evident from the signification of fire, as love in both senses (see n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055), here the love of self and the love of the world, because that nation was in these loves, since it was in externals separate from an internal, and thus to cast into the fire is to be in those loves and to draw such things from the sense of the letter of the Word as favor them, and to form doctrine therefrom; and from the signification of a calf, as worship, from these loves and according to them, which is infernal worship (n. 10459).

10479. *And Moses saw that the people were broken loose.* That this signifies that it was perceived by the internal that that nation was turned away from what is internal, thus from the Divine, is evident from the signification of seeing, as perceiving; from the representation of Moses, as the internal (see above, n. 10468); and from the signification of broken loose, as turned away, here from what is internal, thus from the Divine, according to what was explained above (n. 10472). Indeed by the word in the original tongue is signified being turned away and going back, also being made naked; and by being made naked is signified being deprived of the good of love and the truths of faith which are the internals of the church and of its worship (n. 9960).

10480. *For Aaron had let them loose.* That this signifies that this was from the external things which they loved, is evident from the signification of letting loose, as being turned away from what is internal, thus from the Divine — of which just above (n. 10479); and from the representation of Aaron, as the external (n. 10468). That it is this which they loved is because they who are in externals separate from what is internal love external things only. The reason why here by letting loose is signified being turned

away, and not causing to turn away, is, that by Aaron in the internal sense is not meant Aaron, but the external, thus abstractly from person, according to what was said above (n. 10469).

10481. *For destruction by those that rose up against them.* That this signifies that they lacked all power of resisting the evils [and falsities] which are from hell, is evident from the signification of destruction, as that they lacked all power of resisting evils and falsities, for this in the spiritual world is to have no power; and from the signification of those that rise up against, or enemies, as evils and their falsities, for these are the enemies which rise up in a spiritual sense. Wherefore also these are signified in the Word by enemies and those that rise up against one — as in David: *O Jehovah, how are mine enemies increased! Many are they that rise up against me; many which say of my soul, There is no salvation for him in God* (Ps. iii. 1, 2). Again: *Shew Thy marvellous lovingkindness, O Thou that savest them which put their trust in Thee from those that rise up against me, by Thy right hand. . . . Keep me . . . from the wicked, that compass me about against my soul* (Ps. xvii. 7–9). Again: *Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty . . . unless I had believed to see good in the land of life* (Ps. xxvii. 12, 13). Again: *O God, command deliverances for Jacob. Through Thee will we push down our enemies: in Thy name will we tread them under that rise up against us* (Ps. xliv. 4, 5). Again: *Strangers are risen up against me, and violent men have sought after my soul; they have not set God before them. . . . The Lord is among them that uphold my soul* (Ps. liv. 3, 4). Again: *Deliver me from mine enemies, O my God: set me on high from them that rise up against me. Deliver me from the workers of iniquity. . . . Lo, they lie in wait for my soul* (Ps. lix. 1–3). In these and many other passages by enemies and those that rise up against one are signified

evils and falsities which are from hell. They are called those that rise up against, because evils and falsities rise up
2 against goods and truths, but not the reverse. That they who are in externals separate from what is internal have no power to resist the evils and falsities which are from hell, is because all power of resisting these is from the Divine. Wherefore they who are separated from what is internal, who are also separated from what is Divine, have no power. So they are tossed about by evils and falsities whithersoever hell carries them, like a lock of wool and a straw by the wind, as is very plain from the evil who come from the world into the other life. This also was represented by that nation's conquering their enemies so long as they remained in the worship which was commanded them, and being conquered as often as they receded from that worship, thus as often as they were in evil — according to these words in Moses: *If ye shall despise My statutes . . . the sound of a driven leaf shall chase you, and ye shall flee as fleeing from a sword; and ye shall fall when none pursueth. They shall fall one upon another, as before a sword, when none pursueth* (Lev. xxvi. 15, 36, 37). And in another place: *One shall chase a thousand, and two put ten thousand to flight, for their Rock hath sold them, and Jehovah hath shut them up* (Deut. xxxii. 30). From this it is plain what is signified by, for destruction by those that rose up against them.

10482. Verses 26–29. *And Moses stood in the gate of the camp, and said, Whoso is for Jehovah, let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the sons of Levi did according to the word of Moses: and there fell of the people that day up to three thousand men. And Moses said, Fill*

your hand to-day to Jehovah, for every man hath been against his son, and against his brother; that He may bestow upon you a blessing this day. "And Moses stood in the gate of the camp" signifies where the opening to hell is; "and said, Whoso is for Jehovah, let him come unto me" signifies those who are in externals from an internal. "And all the sons of Levi gathered themselves together unto him" signifies those who are in truths from good. "And he said unto them" signifies exhortation; "Thus saith Jehovah, the God of Israel" signifies from the Lord; ["Put ye every man his sword upon his thigh" signifies truth from good fighting against falsity from evil]; "and go to and fro from gate to gate throughout the camp" signifies wheresoever there is any opening from the internal into the external; "and slay every man his brother, and every man his companion, and every man his neighbor" signifies a closing up as to influx of good and truth and of what is in affinity therewith, that there be not any reception and communication. "And the sons of Levi did according to the word of Moses" signifies effect from those who are in truths from good; "and there fell of the people that day up to three thousand men" signifies the full closing up of the internal. "And Moses said, Fill your hand to-day to Jehovah" signifies communication and reception of Divine truth in the heavens; "for every man hath been against his son, and against his brother" signifies when the internal is closed up, lest truth and good from heaven enter into the external; "that He may bestow upon you a blessing this day" signifies reception of Divine truth from the Word and conjunction thereby with the Lord.

10483. *And Moses stood in the gate of the camp.* That this signifies where the opening to hell is, is evident from the representation of Moses, as what is internal — of which above (n. 10468); from the signification of, in the gate, as where there is an opening — of which below; and from the signification of the camp, as hell (n. 10458). The rea-

son why Moses stood in the gate of the camp and did not enter into the camp itself, was, that it might be represented that what is internal cannot enter into hell; for by Moses was represented what is internal and by the camp was represented hell. Inasmuch as all who are in hell are in things external separate from what is internal, since they are in the loves of self and of the world, therefore what is internal cannot enter thither, for it is not received, being with some who are there rejected immediately, with some suffocated and extinguished, and with others perverted. Whether we say what is internal, or heaven, it is the same, for heaven is in what is internal, both in the internal of the Word and in the internal of the church and of worship, consequently in the internal of the man who is in celestial and spiritual love, that is, in love to the Lord and in char-
2 ity toward the neighbor. It shall be briefly told what the opening of hell is, which is signified by the gate of this camp. Every hell is closed round about, but is opened above according to necessity and need. This opening is into the world of spirits, which world is midway between heaven and hell, for there the hells terminate upward and the heavens downward (n. 5852). It is said that they are opened according to necessity and need, since every man has with him spirits from hell and angels from heaven. The spirits from hell are in his corporeal and worldly loves, and the angels from heaven are in his celestial and spiritual loves, for man without the presence of spirits cannot in any wise live. If spirits were removed from him, he would fall down dead as a stone. Therefore that man may have life according to his loves, the hells are opened from necessity and according to need, whence such spirits
3 come forth to him as are in similar loves. This opening is what is meant by the gate of hell, and such openings it has been granted me several times to see. These gates are guarded by the Lord by means of angels to prevent more spirits coming forth thence than is needful. Thus it is

plain what is signified in the Word by the gates of hell and by the gates of enemies — as in Matthew, where Jesus said unto Peter, *Upon this rock I will build My church; and the gates of hell shall not prevail against it* (xvi. 18). The gates of hell not prevailing means that the hells shall not dare to go forth and destroy the truths of faith; the rock upon which the church is built is faith from the Lord in the Lord, which faith is the faith of charity, because charity is in this faith and thus is one with it — that a rock is this faith may be seen in the preface to the twenty-second chapter of Genesis (also n. 8581, 10438), and that faith itself is charity, may be seen frequently shown above (n. 654, 1162, 1176, 1608, 2228, 2343, 2349, 2419, 2839, 3324, 4368, 6348, 7039, 7623–7627, 7752–7762, 8530, 9154, 9224, 9783). The like also is signified by the 4
words, *Thy seed shall possess the gate of thine enemies* (Gen. xxii. 17; xxiv. 60). To possess the gate of enemies is to destroy the evils and falsities which are from hell, and this was also represented by the expulsion and destruction of the nations in the land of Canaan; for the nations there represented evils and falsities which are from hell (n. 1573, 1574, 1868, 4818, 6306, 8054, 8317, 9320, 9327). Also in David: *They that dwell in the gate plot against me; they that drink strong drink sing songs* (Ps. lxix. 12). Again: *Happy is the man that hath filled his quiver with them; they shall not be ashamed, for they shall speak with their enemies in the gate* (Ps. cxxvii. 5).
But gates in a good sense stand for opening into heaven — 5
as in David: *Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in* (Ps. xxiv. 7–10). Moreover by gates in the Word is signified entrance into heaven and into the church by truth and good, and also the influx of truth and of good with man.

10484. *And said, Whoso is for Jehovah, let him come unto me.* That this signifies those who are in externals

from an internal, is evident from the representation of Moses, as the internal (see n. 10468). And whereas the internal of man is in heaven and his external is in the world, and heaven enters through the internal into the external with man, it is plain that by those who are for Jehovah are understood those who are in externals from an internal. When it is said that heaven enters, the meaning is that the Lord enters, since the Divine of the Lord makes heaven. That these are signified is plain also from this, that such are put in opposition to those who are in externals separate from an internal, and also that by the sons of Levi who gathered themselves together unto Moses are represented those who are in truths from good, and they who are in truths from good are in externals from an internal.

10485. *And all the sons of Levi gathered themselves together unto him.* That this signifies those who are in truths from good, is evident from the signification of the sons of Levi, as those who are in spiritual love, or in charity toward the neighbor (see n. 3875, 4497, 4502, 4503). Whether we say charity toward the neighbor or truth from good, it is the same thing, since they who are in charity are in the life of truth, and a life of truth, that is, a life according to truths Divine, is charity.

10486. *And he said unto them.* That this signifies exhortation, is evident from the signification of saying, when the subject is combat to which they are incited — which is the case in this instance — as exhortation.

10487. *Thus saith Jehovah, the God of Israel.* That this signifies from the Lord, is evident from this, that by Jehovah and the God of Israel in the Word is understood the Lord; that Jehovah is the Lord may be seen in passages cited above (n. 9373), also that God and the Holy One of Israel is the Lord (n. 7091).

10488. *Put ye every man his sword upon his thigh.* That this signifies truth from good fighting against falsity

from evil, is evident from the signification of sword, as truth fighting against falsity (see n. 2799, 8294); and from the signification of the thigh, as good of love (see n. 3021, 4277, 4280, 5050–5062, 9961). It is said the sword upon the thigh, because truth fighting against falsity and evil and conquering must be from good; all the power of truth is therefrom. Truth without good indeed is not truth, for it is only a thing of knowledge without life; thus truth without good has no power. By truth from good is meant a life according to truth, for good is of the life. From this it is plain why it is said that the sword is to be put upon the thigh — as also in David, where it is said of the Lord, *Gird Thy sword upon the thigh, O Mighty One, in Thy glory and Thy majesty* (Ps. xlv. 3).

10489. *And go to and fro from gate to gate throughout the camp.* That this signifies wheresoever there is any opening from the internal into the external, is evident from the signification of going to and fro, as surveying and looking around from one end to the other; from the signification of gate, as an opening — of which above (see n. 10483), and thus from gate to gate is wheresoever there is any opening; and from the signification of the camp, as hell — of which also above (n. 10483), thus also the external; for the external separate from the internal is hell with man. Therefore it is plain that by going to and fro from gate to gate in the camp is signified that they ought to survey and look around wheresoever there is any opening from the internal into the external. How it is in regard to this shall be told in the following number. That the external separate from the internal in man is hell, is because the internal in him is heaven, as above (n. 10472). Therefore the external when it is separated from heaven is hell, as may be further evident from this, that with those who are in externals separate from internals infernal loves rule, which are the loves of self and of the world. More-

over the man whose external is separated from what is internal is actually in hell, though he does not know this while he lives in the world.

10490. *And slay every man his brother, and every man his companion, and every man his neighbor.* That this signifies a closing up as to the influx of good and truth and of what is in affinity therewith, that there may not be any reception and communication, is evident from the signification of slaying, as taking away spiritual life, thus the good of love and the truth of faith, here therefore closing up that there be not any reception and communication of these; for these being taken away, the spiritual life is also taken away, and only the natural life remains. That slaying is taking away spiritual life, may be seen above (n. 3387, 3395, 3607, 6767, 7043, 8902). The meaning is further evident from the signification of brother, as the good of love and of charity (n. 3815, 4121, 4191, 5409, 5686, 5692, 6756); from the signification of companion, as the truth of that good; and from the signification of neighbor, as what is conjoined to them (n. 5911, 9378), thus what is in affinity, for they who are in affinity are neighbors. Thus it is plain that by, slay every man his brother and every man his companion and every man his neighbor, is signified the closing of the internal with that nation as to the influx of good, of truth, and of things in affinity with them, that there be not any reception and communication
2 of these in their case. In regard to this, the case is, that inasmuch as that nation was in heart idolatrous and wholly in the loves in which hell is, and yet a worship representative of things heavenly was to be instituted among them, therefore their internals were altogether closed up. There were two causes of this closing up — one that there might be conjunction with heaven by their externals without an internal, the other that the holy things of the church and of heaven should not be profaned. For if that nation had acknowledged the internal things of worship, which are the

holy things of the church and of heaven that were represented, they would have defiled and profaned them. Thus it is that so little was revealed in light to that nation concerning heaven and the life after death, and thus it was that they were altogether ignorant that the kingdom of the Messiah was in heaven. That this nation is also of such 3
a character to this day is known, but see what has been shown concerning it in the passages cited above (n. 10396), as that they were altogether in external things without any internal (n. 4293, 4311, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381); that thus their worship was merely external (n. 3147, 3479, 8871); that they were not willing to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680); that if they had known holy internal things they would have profaned them (n. 3398, 3489, 4289); that on this account it was not given them to know them (n. 301, 302, 304, 2520, 3769); that still by means of the externals of worship with them, which were representative of heavenly things, there was communication with heaven (n. 4311, 4444, 6304, 8588, 8788, 8806). These now are the things which are meant and signified by the words, that they should slay every man his brother, and every man his companion, and every man his neighbor. He who does 4
not know that by brethren, companions, neighbors, and by many other names of relationship, are signified the goods and truths of the church and of heaven, and their opposites which are evils and falsities, cannot know what is involved in many other passages in the Word where these names occur — as in the following: *Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy*

of Me; and he that loveth son or daughter more than Me is not worthy of Me (Matt. x. 34–37). In this passage spiritual combats are described, which are temptations to be undergone by those who are to be regenerated, thus the contentions arising in man between the evils and falsities which influence him from hell and the goods and truths which influence him from the Lord. Because these combats are here described, therefore it is added in the next verse, *He that doth not take his cross and follow after Me, is not worthy of Me;* by the cross being meant the state of man in temptations. He who does not know that such things are signified by man and father, by daughter and mother, by daughter-in-law and mother-in-law, will believe that the Lord came into the world that He might take away peace in homes and families and might introduce dissension, when yet He came to give peace and to take away dissensions, according to His own words in John (xiv. 27), and else-
5 where. That the dissension of the internal and the external man is described in this passage, is evident from the signification of man and father, of daughter and mother, of daughter-in-law and mother-in-law in the internal sense, in which sense man is good which is from the Lord, father is evil which is from man's proprium, daughter is affection for good and for truth, mother is affection for evil and falsity, daughter-in-law is truth of the church adjoined to its good, and mother-in-law is falsity adjoined to its evil. And because the combat between goods and evils and between falsities and truths with man is thus described, therefore also it is said that a man's foes shall be they of his own household, for by those of his own household is signified what belongs to the man, thus what is of his proprium; and foes in a spiritual sense are the evils and falsities which assault goods and truths. That such things are signified by man, father, daughter, mother, daughter-in-law, and mother-in-
6 law, has been often shown in these explications. So also it is in these words in Matthew: *Brother shall deliver up*

brother to death, and the father his child: and children shall rise up against parents, and put them to death (x. 21). Again, by these words in Luke: *If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his own cross, and come after Me, cannot be My disciple. . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple* (xiv. 26, 27, 33). Who does not see that these words are to be understood otherwise than according to the letter, at least from this, that it is said without restriction that father, mother, wife, children, brethren, sisters are to be held in hatred in order that one may be a disciple of the Lord; when yet it is one of the Lord's commandments that no one is to be hated, not even an enemy (Matt. v. 43, 44). That things proper to man, which are 7
evils and falsities in their order, are meant by these names is plain, for it is said also that he shall hate his own life and that he shall renounce all that he hath, that is, things proper to him or of his proprium. A state of temptation or of spiritual combat is also here described, for it is said, Whosoever doth not bear his own cross and come after Me cannot be My disciple. To be a disciple of the Lord is to be led by Him and not by self, thus by goods and truths which are from the Lord and not by evils and falsities which are from man. In like manner the Word is to 8
be understood elsewhere, where these names are mentioned —as in Jeremiah: *They do not hearken unto My words; and as for My law, they reject it. Therefore thus saith Jehovah, Behold, I will lay stumbling blocks before this people: and the fathers and the sons together shall stumble against them; the neighbor and his companion shall perish* (vi. 19, 21). And again: *I will dash them a man against his brother . . . even the fathers and the sons together: I will not pity, nor spare, nor have compassion, that I should*

not destroy them (xiii. 14). Again: *Jehovah made many to stumble, yea, they fell a man upon his companion* (xlvi. 16). And in Isaiah: *I will stir up Egypt against Egypt: and they shall fight a man against his brother, and a man against his companion* (xix. 2). In these passages also similar things are meant by fathers, sons, brothers, and companions.

10491. *And the sons of Levi did according to the word of Moses.* That this signifies effect from those who are in truths from good, is evident from the representation of the sons of Levi, as those who are in truths from good and in an abstract sense truths from good (see above, n. 10485); and from the signification of doing according to the word of Moses, as effect.

10492. *And there fell of the people that day up to three thousand men.* That this signifies the full closing up of the internal, is evident from the signification of falling or being slain, as being closed up—of which above (see n. 10490); and from the signification of three thousand, as what is full; for by three is signified what is full and complete (n. 2788, 4495, 7715, 8347, 9198, 9488, 9489), and in like manner by three thousand, since larger numbers signify the like as the smaller numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973). That all numbers in the Word signify things, may be seen in passages cited above (n. 9488, and n. 10127, 10217,
2 10253). As the closing up of the internal with the Israelitish and Jewish nation is here described, something further concerning the closing up of the internal may now be told. Evils and falsities are what close up the internal man, or what is the same thing, worldly, earthly, and corporeal loves when they prevail, for all evils and falsities are therefrom. The reason why the internal is closed up by these loves, is, that they are opposed to heavenly loves, or what is the same thing, evils and falsities are opposed to goods and truths. When therefore opposites act against each

other, that which is hurt contracts hardly otherwise than a fibre when it is pricked, and moreover as every part of man will shrink under pain; thus his face wrinkles from a hurt and from a troubled state of mind, and the abdomen with the lungs and their respiration contract, as is well known. So also it is with the internal man when evils and falsities enter into the thought and into the will, that there is then an aversion and from that a contraction is perceived and is also apparent. This is the general reason why the 3
internal is closed; but the special reason is lest goods and truths should enter from heaven through the internal man into the external man and there be defiled and profaned. To prevent this therefore with the Israelitish nation, with whom was the Word with the holy things of the church, the internal with them was fully closed up. That it was fully closed up is very plain from this, that though they live among Christians and though the Lord's coming is plainly foretold in the prophecies of the Word, still they do not at all acknowledge Him; yea, they are of such a nature that through interior repugnance and aversion they cannot even think anything which confirms faith in the Lord. Moreover 4
it is to be known that in the Christian world also the internal is closed with those who know the truths of faith from the Word and do not live according to them, for indeed a life in accordance with them opens the internal man, while otherwise the truths reside only in the memory of the external man; but indeed in the case of those who deny them the internal is altogether closed. And what may seem wonderful, the internal is closed in more of the intelligent than of the simple minded. The reason is that the intelligent are in the lusts of eminence and gain, and thus in the loves of self and of the world, more than are the simple minded, and have also a capacity for confirming the evils and falsities which are from these loves by scientific knowledge, in which the intelligent excel the simple minded. Add to this that most of them think of the soul from some

hypothesis established in the learned world, from which they conceive no other idea of the soul than as of breath or of wind in which perchance there is a living principle; when on the other hand the simple good do not think from such an idea, but only from the idea that the soul is the man who lives after death. Therefore it is that to the latter the internal is opened, but to the former it is closed. Whether we say that the internal or that heaven is opened or closed, it is the same.

10493. *And Moses said, Fill your hand to-day to Jehovah.* That this signifies communication and reception of Divine truth in the heavens, is evident from the signification of filling the hand to Jehovah, as a representative of the Divine power of the Lord in the heavens by means of Divine truth proceeding from His Divine good, and communication and reception of it there (see n. 10076), in this case communication of Divine truth with the heavens by means of representatives, such as were the external things of worship with that nation, after their internal was closed. That by the external things of worship, which were representative of heavenly things with that nation, when the internal was closed, there was communication with heaven by the Divine power of the Lord, has been already shown (n. 4311, 4444, 6304, 8588, 8788, 8806).

10494. *For every man hath been against his son, and against his brother.* That this signifies when the internal is closed, lest truth and good from heaven enter into the external, is evident from the signification of a man being against his son and against his brother, or after he has slain them, as the closing up of the internal as to influx of truth and of good — of which see above (10490, 10492); as also that a son means truth (n. 489, 491, 533, 1147, 2623, 2628, 2803, 2813, 3373, 3704, 4257, 9807), and a brother good (n. 3815, 4121, 4191, 5409, 5686, 5692).

10495. *That He may bestow upon you a blessing this day.* That this signifies the reception of Divine truth from

the Word and conjunction thereby with the Lord, is evident from the signification of a blessing, as in general that which is given to man by the Lord; and since everything the Lord gives has relation to the good of love and the truth of faith, this and everything which is therefrom is what is signified by blessing. In the present case therefore the reception of Divine truth from the Word and by means of it conjunction with the Lord is signified (see n. 1096, 2846, 3017, 3406, 4216, 4981, 6298, 8674, 8939). That blessing is conjunction with the Lord, may be seen above (n. 3504, 3514, 3530, 3565, 3584, 6091, 6099). How the case is in regard to this has been shown in what precedes; and that by the Word there is conjunction of the Lord with man, and of heaven with the world (n. 10452).

10496. Verses 30–35. *And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make expiation for your sin. And Moses returned unto Jehovah, and said, Ah now, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin! and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. And now go, lead the people unto the place of which I have spoken unto thee: behold, Mine angel shall go before thee: and in the day of My visitation I will visit their sin upon them. And Jehovah smote the people, because they made the calf, which Aaron made.* "And it came to pass on the morrow" signifies the duration of such worship even to the end of the church; "that Moses said unto the people, Ye have sinned a great sin" signifies complete turning away and alienation; "and now I will go up unto Jehovah" signifies elevation of the interiors to the Lord; "peradventure I shall make expiation for your sin" signifies possibility from the Divine power of the Lord with those who have so entirely turned

themselves away. "And Moses returned unto Jehovah" signifies conjunction; "and said, Ah now, this people have sinned a great sin" signifies that though that nation have entirely turned away and removed themselves from the Divine; "and have made them gods of gold" signifies and they worship infernal enjoyment. "Yet now, if Thou wilt forgive their sin" signifies still that turning away from the Divine should not prevent; "and if not, blot me, I pray Thee, out of Thy book which Thou hast written" signifies the internal of the Word, of the church, and of worship, that it should not perish. "And Jehovah said [unto Moses], Whosoever hath sinned against Me, him will I blot out of My book" signifies answer that they shall perish who turn themselves away from the Divine. "And now go, lead the people unto the place of which I have spoken unto thee" signifies that that nation is to represent a church and not that a church is with it; "behold, Mine angel shall go before thee" signifies that still Divine truth shall lead; "and in the day of My visitation I will visit their sin upon them" signifies their last state in particular and in general, when there is judgment. "And Jehovah smote the people" signifies the devastation of truth and of good with the Israelitish nation; "because they made the calf" signifies on account of worship from infernal love; "which Aaron made" signifies this from the external things which only they loved.

10497. *And it came to pass on the morrow.* That this signifies the duration of such worship even to the end of the church, is evident from the signification of, on the morrow, as what is perpetual and eternal, but when spoken concerning the Jewish nation, as even to the end of the church. The reason why on the morrow means in perpetuity and to eternity, is, that by the morrow, when it is said of such things as signify Divine, celestial, and spiritual things, is signified what is perpetual and eternal (n. 3998, 9939); but the reason why it means duration even to the

end of the church, is, that it is said of the Jewish nation and its worship, which worship had an end when the Lord came into the world, according to the prediction in Daniel: *Seventy weeks are decreed upon thy people and upon thy city of holiness, to consummate the transgression, and to seal up sins, and purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies. . . . In the midst of the week he shall cause the sacrifice and the oblation to cease; at length upon the bird of abominations shall be desolation; and even to the consummation and the decree, shall it be poured out upon the devastation* (ix. 24, 27). And that the remnant of the worship of that nation is to have an end with the end of the church of this day in Europe, the Lord foretells in Matthew: *Verily I say unto you, this generation shall not pass away, till all these things are accomplished* (xxiv. 34). The subject in that chapter is the consummation of the age, which is the end of this church, as may be seen shown in the introductions to the chapters of Genesis (xxvi.–xl.).

10498. *That Moses said unto the people, Ye have sinned a great sin.* That this signifies complete alienation and turning away, is evident from the signification of sin, as turning away and alienation from the Divine (see n. 5229, 5474, 5841, 7589, 9346), here of complete turning away and alienation, because it is called a great sin. Turning away and alienation from the Divine is complete when there is no longer received anything of truth and good from heaven, for truth and good from heaven is the Divine with man. That there was no reception of truth and good from heaven, consequently that there was complete turning away from the Divine in the case of that nation, is described by these words in Isaiah: *Say to this people, Hearing hear ye, but understand not; and seeing see ye, but do not perceive. Make the heart of this people fat, and make their ears heavy, and cover their eyes; lest they see*

with their eyes, and hear with their ears, and their heart should understand, and they turn again, and be healed (vi. 9, 10: also John xii. 37–40). It is said, lest they should turn again, and be healed, by which is signified that if they were to understand the internals of the Word, of the church, and of worship, they would profane them — according to what was said above (n. 10490).

10499. *And now I will go up unto Jehovah.* That this signifies elevation of the interiors to the Lord, is evident from the representation of Moses, as the internal — of which above (n. 10468); and from the signification of going up, as elevation toward interiors (n. 3084, 4539, 4969, 5406, 5817, 6007), here elevation to the Lord, because it is said, I will go up unto Jehovah, and by Jehovah in the Word is understood the Lord (see passages cited, n. 9373). How it is in regard to this may be evident from what has been shown concerning the elevation of the internal things of the Word, of the church, and of worship into heaven or unto the Lord from the external things with the Israelitish nation (n. 4311, 4444, 6304, 8588, 8788, 8806).

10500. *Peradventure I shall make expiation for your sin.* That this signifies possibility from the Divine power of the Lord with those who have so entirely turned themselves away, is evident from the signification of making expiation, as effecting that it be no longer reflected upon, thus that their worship be nevertheless accepted and heard — that making expiation also means hearing and reception of all things of worship may be seen above (n. 9506), in this case therefore the possibility that it can be effected with those who have thus turned themselves away; and from the signification of their sin, as complete turning away from the Divine (as above, n. 10498). That these things are signified by those words is because the subject in this chapter throughout is the turning away of the Israelitish nation from the Divine and the possibility notwithstanding

that by the external things in which alone they were, communication might be effected with heaven. That it may 2
be known how it is in regard to this, a few words shall be added. The church on earth is instituted solely to the end that there may be communication of the world, or of the human race, with heaven, that is, through heaven with the Lord; for without a church there would be no communication, and without communication the human race would perish (n. 10452). But the communication of man with heaven is effected by means of spiritual and celestial things with man, and not by worldly and corporeal things without the spiritual and celestial; or, what is the same thing, it is effected by internal things, and not by external things without internal. Since therefore the Israelitish nation were in external things without internal, and yet something of a church was to be instituted among them, it was therefore provided by the Lord that still communication with heaven might be effected by means of representatives, such as were the externals of worship with that nation. This communication, however, was miraculously effected, as may be seen in the passages adduced above (n. 10499). But two things were requisite that this might 3
be done — first, that the internal with them should be entirely closed up, and second, that they might be in a holy external when in worship. For when the internal is entirely closed up, then the internal of the church and of worship is neither denied nor acknowledged, but is as if there were none; and in this case there may be a holy external and it may also be elevated, because nothing opposes and hinders. For this reason also that nation was in entire ignorance concerning internal things, which are of love and faith in the Lord and of eternal life thereby. But as soon as the Lord came into the world and revealed Himself and taught love and faith in Himself, then that nation when they heard those things, began to deny them and thus could no longer be kept in such ignorance as

before. Therefore they were then driven out of the land of Canaan, lest they should defile and profane internal things by denial in that land, where all places from the most ancient times had been made representative of such things as are of heaven and the church (n. 1585, 3686, 4447, 5136, 6516). And now therefore so far as they have knowledge of internal things and confirm themselves intellectually against them and deny them, so far they can no longer be in a holy external, since what denies not only closes up the internal, but also takes away what is holy from the external, and thus what is communicative with heaven. The case is similar with Christians who from the Word or from the doctrine of the church have knowledge of internal things, and still deny them in heart, as is the case when they live an evil life and think evil with themselves, howsoever they may seem to be externally devout and pious when in worship.

10501. *And Moses returned unto Jehovah.* That this signifies conjunction, is evident from the signification of returning unto Jehovah, as conjunction. The reason why conjunction is here signified by returning unto Jehovah, is, that by going up unto Jehovah (n. 10499) is signified elevation of the internal to the Lord.

10502. *And said, Ah now, this people have sinned a great sin.* That this signifies that though that nation have entirely turned away and removed themselves from the Divine, is evident from the signification of sinning a great sin, as entirely turning away and alienating themselves from the Divine (see above, n. 10498). It is said, though they have turned themselves away, for the sake of the series of the subject in the internal sense, for they who are in that sense do not attend to the letter, but to the sense of the things in their order.

10503. *And have made them gods of gold.* That this signifies, and they worship infernal enjoyment, is evident from the signification of making them gods, as worship;

and from the signification of gold, as the enjoyment of external loves, thus infernal enjoyment (see above, n. 10402). Mention is made in the Word of four kinds of idols, namely, idols of stone, of wood, of silver, and of gold. Idols of stone signify worship from falsities of doctrine, those of wood signify worship from evils of doctrine, those of silver worship of falsity both in doctrine and in life, and those of gold worship of evil both in doctrine and in life. Therefore idols of gold signified worship the worst of all. They who were in this worship not only falsified truths, but also adulterated goods; for evils they called goods and the falsities therefrom they called truths. All they are in such worship who are in the love of self and yet believe the Word, for they apply the sense of the letter of the Word in favor of all the things which they think and do, thus to the worship of self.

10504. *Yet now, if Thou wilt forgive their sin.* That this signifies still that turning away from the Divine should not prevent, is evident from the signification of sin, as turning away from the Divine (as above, n. 10498, 10502); and from the signification of forgiving it, as not to have it prevent, but that still the internal things of the Word, of the church, and of worship may be elevated from their externals, and thus communication be effected with the heavens. For when this communication is notwithstanding effected, then the turning away is not attended to, and what is not attended to, is said to be forgiven.

10505. *And if not, blot me, I pray Thee, out of Thy book which Thou hast written.* That this signifies the internal of the Word, of the church, and of worship, that it should not perish, is evident from the representation of Moses, who says these things, as the internal of the Word, of the church, and of worship (see n. 10468); from the signification of, which Thou hast written, as what is therein from the Lord — for by the book is signified what is in the internal, and by the writing, when said with respect to Jehovah, that is,

the Lord, is signified what is therein from the Lord; and from the signification of being blotted out of it, as perishing, but in this case not perishing, because it is answered, Whosoever hath sinned against Me, him will I blot out of My book; by which is signified that the internal of the Word, of the church, and of worship should not perish, but those should perish who turn themselves away from the Divine, thus who are in things external without an internal.

2 That the book which Jehovah wrote, which in the following verse is called My book, or the book of Jehovah, and in other places the book of life, is the internal, is because the internal of man is in heaven, thus where the Lord is, and therefore those things which are in his internal are from heaven of the Lord, all which things are Divine celestial and spiritual things. These can be received by the internal of man, but not by his external separate from the internal, since the external is in the world and is formed to receive the natural things which are in the world and which without influx through internal things have no heavenly life

3 and thus are called dead. From these things it may be evident what is meant in the Word by the book of life, and who they are who are said to be written in that book, namely, they who are in the life of truth and of good, thus who do the Divine commandments from love and faith. For a life according to those commandments opens the internal man and forms him, and what is therein inscribed is inscribed by the Lord and remains to eternity. These are meant by those that are written in the book of life, in the following passages — in Daniel: *At that time Thy people shall be delivered, every one that shall be found written in the book* (xii. 1). And in the Apocalypse: *He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life* (iii. 5). Again: *None shall enter into it* [the city New Jerusalem], *but only they which are written in the Lamb's book of life* (xxi. 27). Again: *I saw . . . and books were opened: and another*

book was opened, which is of life : and the dead were judged out of the things which were written in the book, according to their works. And if any was not found written in the book of life, he was cast into the lake of fire (xx. 12, 15). Again : *All shall worship the beast, whose names are not written in the book of life of the Lamb* (xiii. 8 ; xvii. 8) — as well as in other places. It is to be known that all things 4
which are inscribed in the internal man are inscribed by the Lord, and that the things there inscribed constitute the very spiritual and celestial life of man, also that each and every thing which is there inscribed is inscribed on the love (see likewise n. 2474, 8620, 9386).

10506. *And Jehovah said* [*unto Moses*], *Whosoever hath sinned against Me, him will I blot out of My book.* That this signifies the answer, that they shall perish who turn themselves away from the Divine, is evident from the signification of Jehovah said unto Moses, as answer ; from the signification of sinning against Jehovah, as turning one's self away from the Divine (see above, n. 10498) ; and from the signification of being blotted out of the book of Jehovah, as not appearing in heaven, thus perishing as to spiritual life. That this is signified by being blotted out of the book of Jehovah, is because they who are in things external separate from what is internal cannot receive anything from heaven, for it is the internal which receives from heaven, and the external without the internal does not receive from any other source than from hell. That heaven with man is in his internal, and that the internal is the book of life, and that what is in the internal is from heaven of the Lord, may be seen just above (n. 10505).

10507. *And now go, lead the people unto the place of which I have spoken unto thee.* That this signifies that this nation is to represent a church and not that a church is with it, is evident from the signification of leading the people unto the land of Canaan, as causing that there be a church, for by the land of Canaan is signified the church,

and by leading the people unto it is signified in the spiritual sense instituting the church among them; for that nation was led into that land to the end that it might become a church, but now only to represent a church, since it is said, Lead the people unto the place of which [I have spoken unto thee], and not unto the land. That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, may be seen above (n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320), also that the land of Canaan is the church (n. 3686, 3705, 4447, 5136, 6516), and that therefore land or earth in the Word is the church (see passages cited, n. 9325).

10508. *Behold, Mine angel shall go before thee.* That this signifies that still Divine truth shall lead, is evident from the signification of the angel of Jehovah, as in the supreme sense the Lord as to the Divine Human, and in a respective sense the Divine which is of the Lord with the angels in the heavens (see n. 1925, 2821, 4085, 6831, 9303), and that therefore it signifies Divine truth (n. 8192); and from the signification of going before thee, as leading.

10509. *And in the day of My visitation I will visit their sin upon them.* That this signifies their last state in particular and in general, when there is judgment, is evident from the signification of the day of visitation, as the last state of the church in particular and in general (n. 2242, 6588); and from the signification of visiting sin, as being judged and damned. It is said in particular and in general, because the day of visitation to every one, thus in particular, is when he comes into the other life, which is when he dies, and it is also of the church in general when the church ceases to be. Then all are explored as to their quality and are separated, they who are in evils being cast down into hell and they who are in goods being elevated into heaven, which is not effected on earth, but in the other life. But how the exploration is accomplished there and how the separation, also how the damnation and the cast-

ing down into hell and the elevation into heaven, shall by the Divine mercy of the Lord be told elsewhere.

10510. *And Jehovah smote the people.* That this signifies the devastation of truth and of good with the Israelitish nation, is evident from the signification of smiting, as destroying (see n. 6761), and destroying in the spiritual sense is depriving any one of the truths and the goods of faith and of love, which in the Word is called desolation and vastation. The reason why devastation is here signified by smiting, is, that in this chapter the subject is the closing of the internal with the Israelitish nation, and the closing of the internal is devastation as to truth and good.

10511. *Because they made the calf.* That this signifies on account of worship from infernal love, is evident from the signification of the calf, as the enjoyment of the love of self (see above, n. 10407). Therefore to make a calf is worship from the enjoyment of that love, or what is the same, worship from that love. That this love is infernal love has been frequently shown. That by making the calf is signified worship, is because the making it involves all those things which are said concerning the adoration and worship of it in verses four, five, and six of this chapter.

10512. *Which Aaron made.* That this signifies this from the external things which only they loved, is evident from the representation of Aaron, as the external of the Word, of the church, and of worship (see n. 10397, 10468, 10480); and when the external only is loved, then the external is said to make it, but the nation is meant which loves external things only.

CONTINUATION CONCERNING THE THIRD EARTH IN THE STARRY HEAVEN.

10513. Before the spirits of that earth there were represented magnificent palaces after the manner of those in which kings and princes dwell on our earth — for such things can be represented before spirits, and when represented they appear just as if they were real. But the spirits from that earth held them in no estimation, calling them marble fictions. And then they said that there are more magnificent ones with them, but that they are their sacred temples, not built of stone, but of wood. And when it was said to them that these too were earthly objects, they answered that they were not earthly, but heavenly, because when they behold them they have not an earthly idea, but a heavenly one, believing that they shall see such in heaven after death.

10514. They represented also their sacred temples before the spirits of our earth, who said that they had never seen anything more magnificent. They were also represented to me, and the manner of their construction was seen. They are constructed of trees not cut down, but growing in their native soil. They said that on that earth there are trees of extraordinary growth and height. These they set in rows when young, that they may serve for porticos and colonnades, and their branches from a tender stage by cuttings and prunings they adapt and prepare to entwine one with another and join themselves together, so as to form the groundwork and floor of the temple to be constructed, and other branches at the sides rise to serve as walls, and yet others bend into arches above to constitute the roof. In this manner they construct the temple with wonderful art, elevated high above the ground. They also prepare an ascent into it by contiguous branches of the trees, extending horizontally and firmly connected to-

gether. Moreover they adorn such a temple without and within in various ways, by disposing the leaves into various forms. Thus they build into an edifice an entire grove. But it was not granted me to see the nature of the construction of these temples within, except that the light of their sun is let in through apertures between the branches and is everywhere transmitted through crystals, whereby the light falling on the walls is variegated into colors like those of the rainbow, especially the colors blue and orange, of which they are most fond. Such is the nature of their architecture, which they prefer to the most magnificent palaces of our earth, and which moreover was esteemed and praised by the spirits of our earth above that of our own buildings.

10515. They said further that the inhabitants do not dwell in high places, but upon the ground in low cottages, since high places are for the Lord Who is in heaven, and low for men who are on earth. Their cottages were also shown me. They were oblong, having within along the walls a continuous couch on which they lie, one after another. On the side opposite to the entrance, where it is rounded, there is a table, and behind it a fireplace, from which the whole chamber is illuminated. In the fireplace there is no fire burning, but luminous wood which emits from itself as much light as that of a common fire. They said that in the evening this wood appears as if it contained within it fire of burning coal.

10516. They said further that they do not live in societies, but in houses by themselves, and that they are joined in societies when they come together for worship. Then those who teach walk below the temple in the porticos and the rest at the sides, and in their meetings they experience interior joys, arising from the sight of the temple and from the worship therein.

10517. Moreover they are good people, so that they may be called exemplars of goodness. They bear patiently

injuries done them without any spirit of revenge. They become anxious as soon as they approach those who think about bodily and earthly things, but are glad and cheerful on approaching those who think about heavenly things. Their anxiety was perceived which arose from the spirits of our earth who were about me, because they were of a contrary disposition. For the spirits of our earth think little about heavenly things and much about bodily and earthly things, and when they think about heavenly things they think about truths and not about good; while the spirits from that earth think about good and little about truths. Therefore it is that the inhabitants of that earth love plantations of trees and their sacred edifice made of trees, and that they hold in aversion works of stone and houses of stone; for trees and wood from correspondence signify goods, whereas stones and houses built of stone signify truths (n. 3720). Moreover man is such that he loves those things which correspond to his interior affections, though during his life in the world he does not know it.

10518. A fourth earth in the starry heaven, together with its spirits and inhabitants, will be described at the close of the following chapter.

CHAPTER THIRTY-THIRD.

THE DOCTRINE OF CHARITY AND FAITH.

10519. The Holy Supper was instituted by the Lord that by means of it there may be conjunction of the church with heaven, thus with the Lord. On this account it is the most holy thing of the church.

10520. But in what manner conjunction is effected by means of it is not apprehended by those who do not know anything of the internal or spiritual sense of the Word, since they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by the body and the blood, and what by the bread and the wine, also what by eating.

10521. In that sense the body or the flesh of the Lord is the good of love, in like manner the bread; and the blood of the Lord is the good of faith, in like manner the wine; and eating is appropriation and conjunction. The angels who are with man when he observes the sacrament of the Supper have no other perception of the meaning, for they apprehend all things spiritually. Therefore it is that the holy of love and the holy of faith flow in then from angels to man, thus through heaven from the Lord, and thereby there is conjunction.

10522. From these considerations it is plain that man when he takes the bread, which is the body, is conjoined to the Lord by the good of love to Him from Him; and when he takes the wine, which is the blood, he is conjoined to the Lord by the good of faith to Him from Him. But it is to be known that conjunction with the Lord by the sacrament

of the Supper is effected solely with those who are in the good of love and of faith to the Lord from the Lord. The Holy Supper is the seal of this conjunction.

CHAPTER XXXIII.

1. And Jehovah spake unto Moses, Go, go up hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3. Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4. And when the people heard this evil word, they mourned: and they put not any man his ornament upon him.

5. And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and will consume thee: therefore now make to come down thine ornaments from off thee, and I shall know what I shall do unto thee.

6. And the sons of Israel stripped themselves of their ornament by mount Horeb.

7. And Moses took a tent, and pitched it for him without the camp, afar off from the camp; and he called it, the tent of meeting. And it came to pass, that every one which sought Jehovah went out unto the tent of meeting, which was without the camp.

8. And it came to pass, when Moses went out unto the

tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the tent.

9. And it came to pass, when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent: and He spake with Moses.

10. And all the people saw the pillar of cloud stand at the door of the tent: and all the people rose up and bowed themselves, every man at his tent door.

11. And Jehovah spake unto Moses face to face, as a man speaketh unto his neighbor. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the tent.

12. And Moses said unto Jehovah, See, Thou sayest unto me, Make this people to come up: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in Mine eyes.

13. Now therefore, I pray thee, if I have found grace in Thine eyes, make known to me, I pray, Thy way, that I may know Thee, since I have found grace in Thine eyes: and see that this nation is Thy people.

14. And He said, My faces shall go [with thee], and I will make thee to rest.

15. And he said unto Him, If Thy faces go not [with me], do not make us to go up hence.

16. For wherein now shall it become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? and we shall be rendered preëminent, I and Thy people, above all the people that are upon the faces of the ground.

17. And Jehovah said unto Moses, I will do this word also that thou hast spoken: for thou hast found grace in Mine eyes, and I know thee by name.

18. And he said, Make me to see, I pray, Thy glory.

19. And He said, I will make all My goodness pass be-

fore thy face, and will call upon the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20. And He said, Thou canst not see My faces; for man shall not see Me and live.

21. And Jehovah said, Behold, there is a place by Me, and thou shalt stand upon a rock:

22. And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

23. And I will take away Mine hand, and thou shalt see My back; and My faces shall not be seen.

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10523. In this chapter in the internal sense the subject is further continued of the Israelitish nation, but here its quality as to worship, thus its quality as to those things which are of the church. The contents from verses one to six are that though they could be in representatives, which are the external things of worship and of the church, still there was not with them anything Divine, because not any internal. The contents from verses seven to seventeen are that in worship viewed in itself, thus separated from them, the Divine might be therein. The contents from verses eighteen to twenty-three are that nevertheless this was not seen nor perceived by them.

INTERNAL SENSE.

10524. Verses 1–3. *And Jehovah spake unto Moses, Go, go up hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.* "And Jehovah spake unto Moses" signifies instruction concerning the quality of worship and of the church with the Israelitish nation; "Go, go up hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land" signifies that this nation was to represent a church, but that a church shall not be in it, because it cannot be elevated from externals; "of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it" signifies promised to those who from the Lord are in the good of love and in the truths of faith; "and I will send an angel before thee" signifies the Divine of the Lord from which is the external of the church and its worship; "and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite" signifies the casting out thence of all evils and falsities; "unto a land flowing with milk and honey" signifies what is pleasant and enjoyable from the good of faith and of love; "for I will not go up in the midst of thee" signifies that nevertheless the Divine was not with the nation itself; "for thou art a stiffnecked people" signifies that they do not receive any influx from the Divine; "lest I consume thee in the way" signifies that this nation, if the Divine should flow in with them, would perish.

10525. *And Jehovah spake unto Moses.* That this signifies instruction concerning the quality of worship and of the church with the Israelitish nation, is evident from the signification of speaking, when by Jehovah, as instruction —see the passages cited above (n. 10280). The reason why it is instruction concerning the quality of worship and of the church with the Israelitish nation, is, that this is the subject in this chapter, as may be evident from its contents given above (n. 10523).

10526. *Go, go up hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land.* That this signifies that this nation was to represent a church, but that a church should not be in it, because it could not be elevated from externals, is evident from the signification of going up unto the land, as instituting a church, for by land or earth in the Word is signified the church (see citations n. 9325), and by going up unto it is signified instituting the church, since for that purpose they were led thither, or went up. But here it does not signify instituting a church, but only representing it, since that nation was in externals without an internal, and the church with man is in his internal. Inasmuch as in this case it does not signify to institute a church, but only to represent those things which are of the church, therefore it is said, Go, go up hence, both thou and the people which thou hast made to come up out of the land of Egypt, thus which Moses made to come up, and not Jehovah; and in a subsequent verse it is said, I will not go up in the midst of thee, for thou art a stiffnecked people, by which is signified that the Divine is not with them; and where the Divine is not received in the internal, there is not the church, but only an external representative of the church. The meaning is further evident from the signification of making to come up out of the land of Egypt, as being elevated from externals to what is internal, but in this case not to be elevated, because it is said that Moses made

them to come up, and not Jehovah. That this is signified by making to come up out of the land of Egypt, may be seen above (n. 10421). That there was not a church with the Israelitish nation, but only the representative of a church, may also be seen above (n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7043, 9320), and throughout the preceding chapter.

10527. *Of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.* That this signifies promised to those who from the Lord are in the good of love and in the truths of faith, is evident from the signification of swearing, when by Jehovah, as confirmation from the Divine in the internal man (see n. 2842, 3375, 9166), thus also a promise from the Divine, for what is promised by the Divine is also confirmed; from the representation of Abraham, of Isaac, and of Jacob, as in the supreme sense the Lord as to the Divine Itself and the Divine Human, and in a respective sense, as heaven and the church (n. 3245, 3251, 3305, 4615, 6098, 6185, 6276, 6804, 10445); and from the signification of their seed, as those who are in the good of love and in the truths of faith from the Lord: thus in an abstract sense are signified the good of love and the truth of faith (n. 3373, 10445).

10528. *And I will send an angel before thee.* That this signifies the Divine of the Lord from which is the church and its worship, is evident from the signification of an angel, as in the supreme sense the Lord as to the Divine Human, and in a respective sense the Divine of the Lord in heaven with the angels, as also in the church with men — of which below; and from the signification of sending before thee, as preparing. That an angel in the supreme sense is the Lord as to the Divine Human has been already shown (see n. 1925, 3039, 6280, 6831, 9303), also that in a respective sense it is the Divine of the Lord in heaven with angels (see n. 1925, 2821, 4085, 6831, 8192). Thus it follows that an angel also signifies the Divine of the Lord with men who

receive it; for men who are in the good of love and in the truths of faith in the Lord from the Lord become angels after death, and they who become angels are indeed angels as to their interiors while they live in the world. Therefore it is that John the Baptist is called an angel or messenger in the Word — as in Luke: *This is he of whom it is written, Behold, I send My messenger* [Mine angel] *before Thy face, who shall prepare Thy way before Thee* (vii. 27). That messenger or angel in this passage is the Divine of the Lord with Him is plain in Malachi: *Behold, I send Mine Angel, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple; and the Angel of the covenant, whom ye desire* (iii. 1). That the Divine of the Lord is there meant by Angel is because John the Baptist represented the Lord as to the Word, even as Elias did, and the Word is Divine truth which is from the Lord. That Elias represented the Word may be seen in the preface to Genesis, chapter eighteen (also n. 2762, 5247); and that John the Baptist has the same representation (n. 9372). And whereas in the supreme sense the Lord as to the Divine Human is the Angel, therefore it is said, The Lord shall come to His temple, even the Angel of the covenant, His temple being His Divine Human, as is plain in John (ii. 18–22). The reason why He is called both Lord and Angel, is, that He is called Lord from Divine good and Angel from Divine truth. Because Jehovah in the Word is the Lord Himself, therefore it is said, I send Mine Angel, and He shall prepare the way before Me. This is said by Jehovah.

10529. *And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.* That this signifies the casting out thence of all evils and falsities, is evident from the representation of the nations in the land of Canaan, as the evils and falsities of the church and of worship (see n. 9320, and passages cited, n. 9327); but what particular evil and falsity is signified by

each nation may be seen in the explications given where they are severally mentioned (the Canaanite, n. 1573, 1574, 4818; the Amorite, n. 1857, 6306, 6859; the Hittite, n. 2913, 6858; the Perizzite, n. 1573, 1574, 6859; the Hivite and the Jebusite, n. 6860).

10530. *Unto a land flowing with milk and honey.* That this signifies what is pleasant and enjoyable from the good of faith and of love, is evident from the signification of land or earth, as the church — of which in the passages cited above (n. 9325); from the signification of milk, as spiritual good, which is the good of faith (see n. 2184); from the signification of honey, as celestial good, which is the good of love; and from the signification of flowing, as being full. And because these things are signified by a land flowing with milk and honey, what is pleasant and enjoyable from the good of faith and of love is also signified (n. 5620). It is said what is pleasant and enjoyable from these, since in the good of faith and of love is heavenly pleasantness and enjoyment itself; for every good has its enjoyment, inasmuch as that is called good which is loved, and every enjoyment is of love. The enjoyment which is meant by heavenly joy and by eternal happiness is from no other source than from the love of truth and of good. That such enjoyment is above every enjoyment of every love whatsoever in the world, is altogether unknown to those who place all enjoyment in things worldly, corporeal, and earthly.

10531. *For I will not go up in the midst of thee.* That this signifies that nevertheless the Divine was not with the nation itself, is evident from the signification of not going up in the midst of the people, when this is said by Jehovah, as that the Divine was not in the nation itself, thus that the church was not; since with whomsoever the church is, there the Divine is; for to go up unto the land is to constitute a church (see above, n. 10526), and in the midst of thee is in its internal.

10532. *For thou art a stiffnecked people.* That this sig-

nifies that they do not receive any influx from the Divine, is evident from what was shown above (n. 10429), where like words occur.

10533. *Lest I consume thee in the way.* That this signifies that this nation, if the Divine should flow in with them, would perish, is evident from the signification of consuming, as perishing. That this nation would perish if the Divine should flow in with them, is plain, for it is said, I will not go up in the midst of thee, lest I consume thee in the way. The case herein is this: they who are in externals without an internal, thus in the loves of self and of the world, cannot at all receive anything Divine; wherefore the internal with them is kept closed. If the internal were opened with them and the Divine flowed in, they would altogether perish; for their life is from the loves of self and of the world, and there is perpetual opposition and contrariety between those loves and heavenly loves, and heavenly loves are the Divine; wherefore by influx of the Divine their life would be extinguished. That the Israelitish nation was in externals without an internal, thus in those loves, has been often shown above.

10534. Verses 4–6. *And when the people heard this evil word, they mourned: and they put not any man his ornament upon him. And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and will consume thee: therefore now make to come down thine ornaments from off thee, and I shall know what I shall do unto thee. And the sons of Israel stripped themselves of their ornament by mount Horeb.* "And when the people heard this evil word, they mourned" signifies their grief for not being eminent above others; "and they put not any man his ornament upon him" signifies the quality of their external, that it was without the Divine. "And Jehovah said unto Moses" signifies instruction; "Say unto the sons of Israel, Ye are a stiffnecked people" signifies that this nation would

not receive influx from the Divine; "I will come up into the midst of thee in a moment, and will consume thee" signifies that they would perish, if the Divine should flow in with them; "therefore now make to come down thine ornaments from off thee" signifies the quality of their external, that it was without the Divine; "and I shall know what I shall do unto thee" signifies that thus something may exist with them. "And the sons of Israel stripped themselves of their ornament" signifies the deprivation of Divine truth in externals with them; "by mount Horeb" signifies in the external things of worship, of the church, and of the Word.

10535. *And when the people heard this evil word, they mourned.* That this signifies their grief for not being eminent above others, is evident from the signification of hearing this evil word and mourning. That it is grief for not being eminent above others is plain from what has been shown already concerning that nation, namely, that they were insistent that a church should be instituted among them, but this for no other end than to be eminent above all the nations in the whole world; for they were in self-love more than the other nations, and they could not be raised to eminence above them in any other way than by Jehovah being with them, thus also the church, for where Jehovah is, that is, the Lord, there the church is. That this was their aim is evident from many passages in the Word, as indeed from these words in this chapter: *Moses said, Wherein now shall it be known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? so that we be rendered distinguished, I and Thy people, above all the people that are upon the face of the earth* (verse 16). That it was not by choice, but by permission, that a church was instituted among them, and yet that in the nation itself there was not a church, but only the representative of a church, may be seen in passages cited above (n. 10396).

10536. *And they put not any man his ornament upon*

him. That this signifies the quality of their external, that it was without the Divine, is evident from the signification of ornament, as the Divine in externals. Thus not to put upon one his ornament is to be without the Divine in externals. The reason why this is signified by ornament is that ornament has reference to garments, and by garments in general are signified Divine truths. That this is the signification of garments in general, has its cause from representatives in the other life, where all, both angels and spirits, appear clothed in garments, and every one according to his truths. They who are in genuine truths Divine appear clothed in white shining garments, and others in other kinds. Spirits do not indeed know whence their garments come, but they are clothed with them without knowing whence they are. Moreover their garments vary according to the changes of their state as to truths. In a word, it is their intellectual which is presented to view and represented by their garments, for the intellectual of every one is formed by truths and becomes such as are the truths from which it is formed. The intellectual with the angels of heaven is in their internal, and hence they have white shining garments. The shining is from Divine good, and the whiteness is from the light of heaven, which is Divine truth. But the garments of those who are in externals without an internal are dingy and tattered, like those of beggars in the streets and of robbers in the woods. From this it may be evident what is signified by ornament, namely, the holy truths of the church, and thus by not putting on their ornament, to be without the holy truths of the church; and in application to the Israelitish nation, which was in externals without an internal, it is the quality of the external without truths from the Divine. That garments are truths has been shown above (n. 2132, 2576, 4545, 4763, 5248, 5319, 5954, 6378, 6914, 6917, 6918, 9093, 9158, 9212, 9216, 9814, 9827, 9952); as also what is signified by the garments of Aaron and of his sons (n. 9814, 10068). That

ornament in the Word signifies the holy truths of the church will be seen presently (n. 10540).

10537. *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of saying, when by Jehovah, as instruction — of which in the passages cited above (n. 10280), here instruction that Divine truth was not with the nation itself, which is signified by their making their ornament to come down from off them, as is presently to be shown.

10538. *Say unto the sons of Israel, Ye are a stiffnecked people.* That this signifies that that nation would not receive influx from the Divine, is evident from what was shown above (n. 10429), where like words occur.

10539. *I will come up into the midst of thee in a moment, and will consume thee.* That this signifies that they would perish if the Divine should flow in with them, is evident from what was shown above (n. 10531, 10533), where again like words occur.

10540. *Therefore now make to come down thine ornaments from off thee.* That this signifies the quality of their external, that it was without the Divine, is evident from the signification of ornaments, when the subject is the church, as holy truth, or what is Divine in externals — of which above (n. 10536); and from the signification of making them come down from off them, as stripping them off, thus to be without them. That the Divine in externals or holy truth is signified by ornaments, is evident from the following passages — in Ezekiel: *I have clothed thee with broidered work, I have shod thee with badgers' skin, I have girded thee with fine linen, and covered thee with silk. I decked thee with ornaments, and I put bracelets upon thy hands, and a chain upon thy throat. And I put a ring upon thy nose, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou arrayed in gold and silver; and thy raiment was of fine linen, silk, and broidered work;* [*thou didst eat fine flour, and honey, and oil;*] *whence thou hast*

become exceeding beautiful, and thou wast prospered unto a kingdom. And thy renown went forth among the nations for thy beauty; for it was perfect through My ornament,
2 *which I had put upon thee* (xvi. 10–14). This is said of Jerusalem, by which is signified the church which was established by the Lord after the flood, to which the Israelitish and Jewish Church succeeded. What the quality of this latter church was is also described in the same chapter. But what the quality of that Ancient Church was is described in the above passage, and its holy truths by the ornaments named. Every one may see that such things as are of the church are signified by the several particulars, and that something special is signified by each thing. Otherwise to what purpose would be such a description of Jeru-
3 salem? But what of the church each thing signifies can be evident from no other source than from the internal sense, for this sense teaches what in the spiritual world corresponds to every expression. Therefrom it may be evident that broidered work is in that sense acquired truth (see n. 9688); fine linen intellectual truth which is from the Divine (n. 5319, 9469, 9596, 9744); bracelets truths as to power (n. 3103, 3105); a necklace or chain on the throat truth from good as to influx and thereby conjunction of things interior and exterior (n. 5320); a jewel or ring upon the nose truth as to perception; and earrings truths as to obedience (n. 4551, 10402); a crown of beauty [*decus*] spiritual good, which is the good of truth, a crown being what is good (n. 9930) and beauty what is spiritual (see n. 9815); gold and silver, good and truth in general (see n. 113, 1551, 1552, 5658, 6914, 6917, 9874); fine flour, honey, and oil are truths and goods external and internal, fine flour truth from good (n. 9995), honey external good (n. 10530), and oil internal good (n. 886, 4582, 4638, 9474, 9780, 10254, 10261); beauty [*pulchritudo*] is the form of truth from good (n. 3080, 3821, 4985, 5199). That Jerusalem, of which those things are said, is the church, has

been already shown (n. 402, 2117, 3654). Thus it is plain what is meant by ornament, namely, holy truth in the whole complex. Like things are signified by the ornaments of the 4
daughters of Zion, which are recounted in Isaiah: *In that day the Lord will take away the ornaments of their anklets, and their network, and their crescents; and of their collars, and their chains, and their veils; the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the ear-drops; the rings, and the ornaments of the nose; the festival garments, and the mantles, and the robes, and the satchels; the mirrors, and the fine linen, and the turbans, and the cloaks. And it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth: burning instead of beauty. Thy men shall fall by the sword, and thy might in the war* (iii. 18–25). They who do not think beyond the sense of the letter know no otherwise than that all those things with which the daughters of Zion are said to have been decked, are to be understood according to the letter, and that on account of their ornaments and of their loftiness and pride arising thence the men of that kingdom would perish, for it is said that their men shall fall by the sword and their might in the war. But that such things are not meant may be known to those who elevate their mind in some degree above the letter. These know from various 5
passages in the Word that by the daughters of Zion are not to be understood the daughters of Zion, but such things as are of the church, as also by the daughters of Jerusalem, the daughters of Israel, the daughters of Judah, and many others; that by them are signified the church and those things which are of the church, has been already shown (see n. 6729, 9055). When therefore the church and those things which are of the church are signified by the daughters of Zion, it follows that by their ornaments thus recounted are signified the truths and goods of the church,

and that each ornament signifies some specific truth and good; for in the Word nothing is said without a meaning, not even one expression. And because that church was to be deprived of its truths and goods, which are signified by those ornaments, therefore it is said that instead of sweet spices there shall be rottenness, instead of a girdle a rent, instead of well set hair baldness, instead of a stomacher a girding of sackcloth, and burning instead of beauty, and also that the men should fall by the sword and their might in
6 the war; for by sweet spices is signified Divine truth as to its perception (n. 10199, 10291); by rottenness the privation of it; by a girdle the bond holding together truths and goods in their connection (n. 9341, 9828, 9837); a rent instead thereof is their dissolution and dispersion; by well set hair is signified acquired truth (n. 2831); by baldness the deprivation of the intelligence of truth and of the wisdom of good (n. 9960); by burning their consumption by the evils of self love (n. 1297, 2446, 7852, 9055, 9141); by beauty the form of truth from good in the church, thus its perfection (n. 3080, 3821, 4985, 5199); and by a sword whereby men shall fall, falsity destroying truth and good (n. 2799, 4499, 6353, 7102, 8294); by no might in war is signified not any resistance against evil and falsity, for war is spiritual combat and temptation (n. 1659, 1664, 2686, 8273, 8295, 10455). From these things it is now plain that by ornament in general is signified the Divine truth of the
7 church. The like is signified by ornament in the Second Book of Samuel: *Ye daughters of Israel, weep over Saul, who clothed you in double-dyed raiment, with delights, who put ornaments of gold upon your apparel* (i. 24). These words occur in the lamentation of David over Saul, which he wrote to teach the sons of Judah the song of the bow (verse 18 of the same chapter), where by bow is signified the doctrine of truth fighting against the falsities of evil (n. 2686, 2709, 6422). Thus by the daughters of Israel are signified the affections for truth which are of the church

(n. 2362, 3963, 6729, 6775, 6788, 8994); to be clothed with double-dyed, with delights, is with the interior truths of the church which are from good (n. 4922, 9468); to put ornaments of gold upon the garment or apparel is to make truths to be beautiful from good. That gold means good may be seen in the passages cited above (n. 9874), and garment or apparel truth in general (n. 10536). That the lamentation of David over Saul treats of the doctrine of truth fighting against the falsity of evil, which doctrine is signified by bow, was because by a king or by the royalty which belonged to Saul is signified Divine truth as to protection and as to judgment (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). The like is signified 8
by ornament elsewhere in David: *Give unto Jehovah the glory due unto His name; worship Jehovah in the ornament of holiness* (Ps. xxix. 2); in the ornament of holiness means in the genuine truths of the church. In like manner in Isaiah: *Thy sons shall make haste. . . . Lift up thine eyes round about, and see: all these gather themselves together. . . . As I live, saith Jehovah, thou shalt clothe thee with them all as with an ornament, and gird thyself with them like a bride* (xlix. 17, 18) — speaking also of Zion, by which the celestial church is signified; by the sons who shall make haste are signified the truths of that church, for sons signify truths (n. 489, 491, 2623, 2803, 2813, 3373, 3704, 4257, 9807). Thus it is said that she shall clothe herself with them as an ornament and gird herself with them like a bride, which may be said of the truths of the church, but not of the sons of Zion. Since almost all things in the 9
Word have also an opposite meaning, so likewise have those which express ornament, by which things then truths falsified are signified — as in Jeremiah: *When thou art spoiled, what wilt thou do? Though thou clothest thyself with double-dyed raiment, though thou deckest thee with ornaments of gold, though thou rendest thine eyes with paint, in vain shalt thou make thyself fair* (iv. 30). And in Hosea: *I will*

visit upon her the days of the Baalim, to which she burned incense; when she put on her earrings and her ornaments, and went after her lovers, and forgot Me (ii. 13); and in other places.

10541. *And I shall know what I shall do unto thee.* That this signifies that thus something may exist with them, is evident from the series of things in the internal sense, for that nation could be in a holy external and at the same time not in a holy internal. And since thus the external of the church could be with that nation, though not the internal, therefore by the words, and I shall know what I shall do, is signified that thus something may exist with them.

10542. *And the sons of Israel stripped themselves of their ornament.* That this signifies the deprivation of Divine truth in the externals with them, is evident from the signification of stripping one's self, as being bereft and deprived; and from the signification of ornament, as holy truth, or what is Divine (see n. 10536, 10540).

10543. *By mount Horeb.* That this signifies in the externals of worship, of the church, and of the Word, is evident from the signification of mount Horeb, as Divine truth in externals, for Horeb was a mountainous region around mount Sinai; and by mount Sinai is signified Divine truth. Therefore by Horeb, which was a mountainous region round about, is signified Divine truth in externals; for what is in the midst and what is high above the things that lie round about, signifies what is internal, and thus by what is round about and beneath is signified what is external. That mount Sinai signifies Divine truth, may be seen above (see n. 8805, 9420), also that the midst is what is internal (n. 1074, 2940, 2973, 5897, 6084, 6103, 9164), and in like manner height (n. 2148, 4210, 4599, 9489, 9773, 10181), and round about what is external (n. 2973), in like manner beneath. Inasmuch as the people were in externals and not in what is internal, therefore when the Law was promulgated from mount Sinai, they stood in Horeb beneath

the mountain and the mountain was bounded round about lest it should be touched by the people (Exod. xix. 12, 13, 21–24; xx. 18: Deut. iv. 10–12). It is said the external of worship, of the church, and of the Word, because the external of one is the external of the other, for worship is of the church, and the truths and goods of the church and of its worship are from the Word. Wherefore they who are in the externals of worship and of the church are in the externals of the Word.

10544. Verses 7–11. *And Moses took a tent, and pitched it for him without the camp, afar off from the camp; and he called it, the tent of meeting. And it came to pass, that every one which sought Jehovah went out unto the tent of meeting, which was without the camp. And it came to pass, when Moses went out unto the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the tent. And it came to pass, when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent: and He spake with Moses. And all the people saw the pillar of cloud stand at the door of the tent: and all the people rose up and bowed themselves, every man at his tent door. And Jehovah spake unto Moses face to face, as a man speaketh unto his neighbor. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the tent.* "And Moses took a tent" signifies the holy of worship, of the church, and of the Word; "and pitched it for him without the camp, afar off from the camp" signifies removed from the external things in which the nation itself was; "and he called it, the tent of meeting" signifies the external of worship, of the church, and of the Word [in which are internal things]. "And it came to pass, that every one which sought Jehovah went out unto the tent of meeting, which was without the camp" signifies that all instructions concerning the truths and the goods of the church and of worship were given to every one through the exter-

nal of the Word apart from the external things in which that nation was. "And it came to pass, when Moses went out unto the tent, that all the people rose up, and stood, every man at his tent door" signifies that this nation was not in the external of the Word, of the church, and of worship, but out of it; "and looked after Moses, until he was gone unto the tent" signifies that they see the external of the Word, of the church, and of worship, but that it vanishes from their apprehension. "And it came to pass, when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent: and He spake with Moses" signifies that after the Word vanished from their apprehension a dense obscurity took possession of them without, and yet there was clear perception from within. "And all the people saw the pillar of cloud stand at the door of the tent" signifies the dense obscurity taking possession of them without; "and all the people rose up and bowed themselves, every man at his tent door" signifies that this nation in a holy manner worshipped their external. "And Jehovah spake unto Moses face to face" signifies Divine things in the Word conjoined; "as a man speaketh unto his neighbor" signifies the conjunction of truth and good. "And he turned again into the camp" signifies unto the external in which that nation was; "but his minister Joshua, the son of Nun, a young man, departed not out of the tent" signifies Divine truth ministering in the holy things of the church and of worship in the place of Moses meanwhile.

10545. *And Moses took a tent.* That this signifies the holy of worship, of the church, and of the Word, is evident from the signification of a tent, as in the supreme sense the Lord, and also heaven and the church, and in a respective sense all the holy of heaven and of the church, thus likewise the holy of worship and the holy of the Word, for these are of the church and are of the Lord, because from Him. The reason why a tent has these significations, is,

that the most ancient people dwelt in tents and also had therein their holy worship. With the most ancient people was the celestial church, which was the most holy of all the succession of churches, for they worshipped the Lord, He being to them Jehovah; and because He led them they had intercourse with the angels of heaven, and thus were in celestial wisdom from the Lord. It is the establishment of that church which is described by the creation of heaven and earth in the first chapter of Genesis, and their wisdom by paradise. For by heaven and earth in the Word is signified the church, by paradise intelligence and wisdom, and by man a church itself; in like manner by the ground from which man was named Adam. That heaven and earth in the Word are the church, heaven the internal church and earth the external church, has already been shown (n. 1733, 1850, 2117, 2118, 3355, 4535, 10373); also that intelligence and wisdom are described by paradises and gardens (n. 100, 108, 2702, 3220); that by man is signified the church (n. 478, 768, 4287, 9276); in like manner by the ground (n. 566, 1068); and that creating man is establishing the church (n. 16, 88, 10373; see also n. 8891, 9942). In consequence of that church being loved above 2
all others, and the Lord dwelling with them in tents, for the Lord is said to dwell with man who is in love to Him (John xiv. 23), therefore in memory thereof the tabernacle or tent of meeting was constructed with the Israelitish nation, wherein was held the holy of worship, and therefore also the feast of tabernacles or tents was instituted. That 3
by tent are signified those holy things, and specifically the holy of worship, is evident from the following passages: *Sing, O barren, that did not bear. . . . Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations* (Isa. liv. 1, 2). To enlarge the place of the tent is to extend the things which are of the church and thus which are of worship; to stretch forth the curtains of the habitations is to multiply truths — that curtains are the

truths of the church may be seen above (n. 9595, 9596, 9606, 9756); the barren is one who has not before been in the truths and the goods of the church (n. 3908, 9325).
4 In Jeremiah: *The whole land is spoiled: suddenly are My tents spoiled, and My curtains in a moment* (iv. 20). That land or earth means the church may be seen in passages cited above (n. 9325); and since the church is the church from the goods of love and the truths of faith, therefore it is said that the tents and the curtains are spoiled, tents be-
5 ing the goods of the church and curtains its truths. Again: *My tent is spoiled, and all My cords are broken: My sons are gone forth of Me, and they are not: there is none to stretch forth My tent any more, and to set up My curtains. For the shepherds are become brutish* (x. 20, 21). Like things are here signified by tent and by curtains; the cords broken mean that there is no longer conjunction of good and truth and of truths one with another; therefore also it is said, My sons are gone forth, because by sons are signified truths. That cords mean conjunction may be seen above (n. 9777, 9854, 9880), and sons truths (n. 489, 491,
6 533, 2623, 2803, 2813, 3373, 3704, 4257, 9807. In David: *Jehovah, who shall sojourn in Thy tent, who shall dwell in the mountain of Thy holiness? He that walketh uprightly, and worketh justice, and speaketh truth in his heart* (Ps. xv. 1, 2)—where sojourning in the tent of Jehovah is in heaven and in the good of love there. Again: *I will dwell in Thy tent for ever* (Ps. lxi. 4)—where the mean-
7 ing is the same. In Amos: *In that day I will raise up the tent of David that is fallen, and close up the breaches thereof; and I will raise up his ruins* (ix. 11). The tent or tabernacle of David is the church of the Lord and the holy of the worship of Him; to close up the breaches and to raise up the ruins is to restore these by removing falsities. That David in the Word is the Lord, may be seen above (n. 1888, 9954); and thus the tent of David is the church of the Lord and the holy of worship. And in Jere-

miah: *Behold, I will bring again the captivity of Jacob's tents, and have compassion on his dwelling places* (xxx. 18) —where the tents of Jacob and his dwelling places are the goods and the truths of the church. Since by tents 8 are signified the goods of the church and of worship, therefore by tents in the opposite sense are signified the evils of worship and of the church, as may be manifest from the following passages—in Jeremiah: *I will liken the daughter of Zion to a comely woman; shepherds shall come unto her with their flocks, they shall pitch their tents against her round about* (vi. 2, 3). Again: *Go up against Arabia, and lay waste the sons of the east. Their tents and their flocks they shall take, they shall carry away their curtains, and all their vessels* (xlix. 28, 29). In Hosea: *What will ye do in the day of solemn assembly, and in the day of the feast of Jehovah? For, lo, they are gone away because of spoil . . . their pleasant things of silver, the nettle shall inherit them: thorns shall be in their tents* (ix. 5, 6). And in David: *He smote all the firstborn in Egypt, the beginning of their strength in the tents of Ham* (Ps. lxxviii. 51).

10546. *And pitched it for him without the camp, afar off from the camp.* That this signifies removed from the external things in which the nation itself was, is evident from the signification of pitching the tent, as providing, disposing, and arranging the things which are of the church and of worship—for by the tent is signified the holy of the church, of worship, and of the Word (see just above, n. 10545), thus by pitching it is signified providing, disposing, and arranging them; and from the signification of the camp, as the heavenly order from which and according to which are heaven and the church; and since all the truths and the goods of heaven and of the church are of that order, therefore also is signified that which contains those truths and goods. The reason why this is the signification of the camp, is, that by the sons of Israel who formed the

camp are signified all truths and goods in the complex. But when the sons of Israel worshipped the calf instead of Jehovah, then by their camp was signified the opposite, thus infernal order, and also that which contains falsity and evil, which make hell. Whether we say the external of worship and of the church without the internal, or hell, it is the same thing; for they who are in the external of worship without the internal are in the loves of self and of the world, and the loves of self and of the world are from hell. Hence it is plain why Moses took his tent and pitched it without the camp afar off from the camp; for by the tent, as said above, was signified the holy of worship, of the church, and of the Word; also why by those words is signified what is removed from the external things
2 in which the Israelitish nation was. That by the camp is signified heavenly order and by the encampment the arrangement of good and truth according to heavenly order, has been already shown (n. 4236, 8103, 8130, 8131, 8155, 8193, 8196), also that therefore by the camp is signified heaven and the church as containing [good and truth] (n. 10038), and in the opposite sense hell (n. 10458). That also the external of worship and of the church separate from what is internal is hell, may likewise be seen above (n. 10483, 10489). The reason is that they who are in externals separate from what is internal in no case receive any Divine influx (n. 10429, 10472), and thus can have nothing of faith in and of love to the Lord (n. 10396, 10400, 10411), as they look only to their own loves, thus to hell (n. 10422), and so worship themselves for a god (n. 10407, 10412). That the Israelitish nation was in externals separate from what is internal, may be seen in passages cited above (n. 9380, and also n. 9373, 9391, 10396, 10401, 10407, 10492, 10498, 10500, 10533).

10547. *And he called it, the tent of meeting.* That this signifies the external of worship, of the church, and of the Word, in which are internal things, is evident from the sig-

nification of the tent of meeting, as the external of worship, of the church, and of the Word, in which are things internal; for by the tent is signified the holy of worship, of the church, and of the Word (see n. 10545), and by meeting is signified where internal things are, as all internal things are together in externals (n. 6451, 9216, 9828, 9836). By meeting in the sense of the letter is meant the meeting of the sons of Israel, but in the internal sense is signified the meeting of the truths and the goods of the church, since by the sons of Israel in the good sense are signified the truths and the goods of the church in the complex (n. 5414, 5879, 5951, 7957), in like manner by the assembly and congregation of the sons of Israel (n. 7830, 7843). And the truths and the goods of the Word, of the church, and of worship are in their internal; for in the internal of the Word, of the church, and of worship are celestial and spiritual things, but in the external are natural and worldly things, and all celestial and spiritual things flow into natural and worldly things and terminate in them, and form and constitute them. Thus it is that what is external is signified by meeting. This is the case with the external sense of the Word, which is called the sense of its letter, and likewise with the externals of the church and of worship, for these are from the Word.

10548. *And it came to pass, that every one which sought Jehovah went out unto the tent of meeting, which was without the camp.* That this signifies that all instruction concerning the truths and the goods of the church and of worship was given to every one through the external of the Word apart from the external things in which that nation was, is evident from the signification of seeking or asking of Jehovah, as being instructed concerning the truths and the goods of the church and of worship, for all asking of Jehovah is for the sake of instruction in these; from the signification of the tent of meeting, as the external of the church and of worship (see just above n. 10547);

and from the signification of without the camp, as what is removed from the external things in which that nation was (n. 10546). Thus it is plain that by every one who sought or asked of Jehovah going out unto the tent of meeting which was without the camp, is signified that all instruction concerning the truths and the goods of the church and of worship was given by the external of the Word, apart from
2 the external things in which that nation was. It is said by the external of the Word, because all instruction concerning the truths and the goods of faith and of love which make the church and enter into worship, is from that source, and because to ask of the Lord is to consult the Word; for in the Word the Lord is present, the Word being Divine truth which is from Him, and He being with the angels in His Divine truth and also with the men of the church who
3 receive Him. It is said by the external of the Word, because in the external of the Word all internal things are together, thus all the truths and the goods of heaven and of the church — according to what was shown above (see n. 10547). Thus it is that answers and revelations were made in ultimates (n. 9905). Moreover all the doctrines of the church serviceable for worship are given by the external of the Word, but they are given only to those who are in enlightenment from the Lord when they read the Word, for in such case light flows in from heaven into them through the internal sense (n. 9025, 9382, 9409, 9424, 9430,
4 10105, 10324, 10402, 10431). The reason why it was apart from the external things in which the Israelitish nation was, is, that the external of the Word with that nation appears altogether otherwise and thus is otherwise explained, as may be evident from this, that they see nothing therein concerning faith in and love to the Lord, nor indeed concerning the Lord and heaven from Him. But the things which they see relate only to worldly and earthly things, and especially to their own eminence above others. The reason is that they are in externals without an internal, and

they who are such are incapable of seeing anything from the internal. To see from the internal is to see out of heaven from the Lord. From these considerations it is plain that the external of the Word, and thus of the church and of worship, with that nation was removed from the external of the Word, of the church, and of worship, regarded in themselves. The external worship of that nation is now described in the internal sense as far as verse eleven.

10549. *And it came to pass, when Moses went out unto the tent, that all the people rose up, and stood, every man at his tent door.* That this signifies that this nation was not in the external of the Word, of the church, and of worship, but out of it, is evident from the representation of Moses, as the Word — of which see the passages cited above (n. 9372); from the signification of the tent, as the holy of worship, of the church, and of the Word (n. 10545); and from the signification of rising and standing before the door of the tent, as being outside of it, for the door stands for entrance, introduction, and communication (n. 2145, 2152, 8989), Thus to stand before the door is not to enter, be introduced, and have communication.

10550. *And looked after Moses, until he was gone into the tent.* That this signifies that they see the external of the Word, of the church, and of worship, but that it vanishes from their apprehension, is evident from the signification of looking after Moses, as seeing the external of the Word; for by Moses is signified the Word (see n. 10549), and by looking after him is signified seeing its external. That which is in front signifies what is within, and that which is behind signifies what is without; thus to see the back of Jehovah, and not the face, is to see what is external and not what is internal, as shown in the last verse of this chapter. The signification is further evident from that of, until he was gone into the tent, as vanishing from their apprehension; for when he entered he was no longer seen.

10551. *And it came to pass, when Moses entered into the*

tent, the pillar of cloud descended, and stood at the door of the tent: and He spake with Moses. That this signifies that after the Word vanished from their apprehension a dense obscurity took possession of them without, and yet there was clear perception from within, is evident from the signification of when Moses entered into the tent, as that after the Word vanished from their apprehension — of which just above (n. 10550) ; from the signification of the pillar of cloud, as dense obscurity in respect to that nation — by cloud being signified the external of the Word (see preface to Genesis xviii., and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781), also the obscurity of the Word to those who are not in enlightenment, and dense obscurity to those who are in the external of the Word separate from the internal (see n. 6832, 8106, 8814, 8819, 9430) ; from the signification of standing at the door, as being without (n. 10549) ; from the signification of speaking with Moses, as perceiving clearly from within — for by Moses is signified the Word viewed in itself (n. 9372), and by speaking is signified perceiving (see citations n. 10290). That it means from within is because Moses, with whom the pillar of cloud spake, was
2 within the tent. What it is to see from without and what to have perception from within must be told. They who are in enlightenment when they read the Word, see it from within, for their internal is open, and the internal when open is in the light of heaven. This light flows in and enlightens, though man is ignorant of it. The reason why he is ignorant of it, is, that this light flows into the knowledges which are in man's memory, and these knowledges are in natural light. And inasmuch as man thinks from these knowledges as from himself, he cannot perceive the influx, but yet he may know from various indications that he has been in enlightenment. Nevertheless every one is deceived who believes himself to be in enlightenment, if he does not love to know truth for the sake of truth and for the sake of good of life, thus who does not love Divine truth

for the sake of life, since to live according to Divine truths from the Word is to love the Lord, and from the Lord when He is loved comes all enlightenment. But they who 3
have not a life according to Divine truths from the Word for their end, but regard honor, gain, and reputation as ends, and thus the Divine truths of the Word for means, these cannot in any wise be in any enlightenment; for such an end is worldly and corporeal and not spiritual and heavenly. And so the internal man is closed, and when this is closed, no light can flow in from heaven and enlighten. If such believe that they are in enlightenment when they read the Word, they are altogether deceived, for they do not think from heaven but from the world, thus not from the Lord but from themselves, and so far as they think from themselves and the world, so far they think from natural light separate from heavenly light, and natural light separate from heavenly light is mere thick darkness in things spiritual. If such persuade themselves that they have seen anything from enlightenment, it is a fallacy, for they perceive whether a thing be true from no other source than from others by confirmation, which is to see truth from without and not from within, or to see it from persuasive faith, the quality of which has been shown above (n. 9363–9369). Such persons may see falsity as truth and truth as falsity, also evil as good and good as evil. From these 4
things it is evident what it is to see the Word from without and to have perception of it from within. To see it from without is signified by the people standing at the door of the tent and looking after Moses, also by their seeing the pillar of cloud standing at the door of the tent, and by their bowing themselves at the door of their tents. But to have perception of the Word from within is signified by Moses entering into the tent and by the pillar of cloud, which was at the door of the tent, speaking with Moses. It shall also 5
be told briefly in what manner influx takes place, whereby is enlightenment. Angels like men have perception of the

Word when it is read, but angels spiritually and men naturally. The man whose internal is open likewise perceives the Word spiritually, but of this he is ignorant while he lives in the world, because his spiritual thought flows into the natural in the external man and there presents itself to view. Nevertheless it is that interior thought which enlightens and by which influx from the Lord is effected. Some of the learned indeed, by looking into their own thoughts and by reflections thereon, have observed that there is with man interior thought which does not present itself to view. Wherefore the ideas of that thought they have called immaterial and intellectual, and they have distinguished these ideas from the ideas of exterior thought which do present themselves to view, and have called these latter natural and material. But they knew not that the ideas of interior thought are spiritual, and that when these flow down they are converted into natural ideas and present themselves to view under another form and another appearance. From this it may in some measure be evident how influx is effected, by which is enlightenment.

10552. *And all the people saw the pillar of cloud stand at the door of the tent.* That this signifies the dense obscurity taking possession of them without, is evident from what was explained just above (n. 10551).

10553. *And all the people rose up and bowed themselves, every man at his tent door.* That this signifies that this nation in a holy manner worshipped its external, is evident from the signification of rising and bowing themselves, as worshipping in a holy manner; and from the signification of, at his tent door, as the external of the Word, of the church, and of worship (see above, n. 10549). In these words is described the genius of that nation, that, though they are without the genuine sense of the Word and in very dense obscurity concerning it, still they worship it in a holy manner. But that holiness is an idolatrous holiness arising from the love of self altogether separate from the

Divine holy. That this nation was in such a holiness when in worship, has been already shown (n. 3479, 4281, 6588, 9377, 10430, 10500).

10554. *And Jehovah spake unto Moses face to face.* That this signifies Divine things in the Word conjoined, is evident from the signification of speaking face to face, as being conjoined, for by the face are signified the interiors, and when interiors mutually regard each other and see their like, they then conjoin themselves. This is signified by speaking face to face, when said of Jehovah speaking unto Moses, by whom is meant the Word; for by speaking is signified perception and by face to face is signified mutually, thus the mutual perception of one in that of the other, which is conjunction. This is meant of the 2
Word, that it is such, since Moses here means the Word. For the Word is such in its internal and in its external. In the internal all things and each are conjoined, and likewise in the external, and also what is in the internal with what is in the external by correspondences. These conjunctions cannot be described, and if they were described, they could not be apprehended by any idea of thought. They are celestial and spiritual things which are there thus conjoined together, and these by correspondences are conjoined with natural and worldly things, which constitute the sense of the letter. What is the nature of those conjunctions, may be presented to the idea in some measure by the conjunctions of the angelic societies in the heavens, that taken together form a one, just as the members, the viscera, and the organs with man, which though various and each of them inwardly consisting of innumerable various particulars, still constitute a one. Such also is the Word as to its truths and goods. That the Word is such, is altogether unknown to man; but the angels know it, for they perceive the connection of the interiors of the Word. From this it may be evident that by Jehovah speaking unto 3
Moses face to face are signified Divine things in the Word

conjoined. That one thing is signified by speaking face to face, and another by seeing Jehovah face to face, is manifest from what follows in this chapter, where Jehovah says unto Moses, *Thou canst not see My face: for man shall not see Me and live. . . . But I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by: And I will take away Mine hand, and thou shalt see My back: but My faces shall not be seen* (verses 20, 22, 23). That Moses is the Word may be seen in the passages cited above (n. 10549), and that the faces are the interiors (n. 9546), also that speaking is perception (n. 10290).

10555. *As a man speaketh unto his neighbor.* That this signifies the conjunction of truth and good, is evident from the signification of speaking, as mutual perception and thereby conjunction — of which just above (n. 10554); from the signification of man [*vir*], as truth (n. 3134, 3459, 4823, 7716, 9007); and from the signification of neighbor, as good with which truth is conjoined. In the Word throughout mention is made of a man and a neighbor, of a man and a companion, and thereby is signified what is mutual, as also by a man and a brother. And when what is mutual is signified, then is meant mutual conjunction, such as is between truth and good; for truth mutually conjoins itself with good, for the reason that truth has its *esse* from good and good has its quality in truth. In heaven there is not any truth which is not conjoined to good, for the reason that truth is not anything without good nor is good anything without truth. For truth without good is as an *existere* without an *esse*, and good without truth is as an *esse* without an *existere;* or truth without good is as a body without life, and good without truth is as life without a body. Wherefore unless they are conjoined they are nothing from which anything is effected, or they are nothing of which anything of heaven and of the church
2 can be predicated. It is in regard to this as would be in

the case of man, understanding without willing and willing without understanding. One is given indeed separate from the other, as for example understanding truth and good and not willing it. But in this case the understanding has its willing from another source than from good, namely, from self-will, or for the sake of self, to which the understanding of truth and of good serves as a means. He who reflects well may know that the understanding with man has its life from his willing, and that without willing it is not anything, also that understanding and willing mutually regard each other and are conjoined. The case is the same with truth and good, consequently with faith and love. Unless truth be conjoined to good, or faith to love, it is not truth or good, nor faith or love. These things have been said that it may be known what is meant by mutual conjunction, such as is signified in the spiritual sense by a man and a companion, or by a man and a neighbor, and also by a man and a brother.

10556. *And he turned again into the camp.* That this signifies unto the external in which that nation was, is evident from the signification of the camp, as the external of the Word, of the church, and of worship, in which the Israelitish nation was (see n. 10546). Now when Moses turned again into the camp, he no longer represents the Word, but the head of the Israelitish nation, for to be in the camp with those who were in externals separate from what is internal, is to be in a similar state. It was otherwise when he was without that camp and pitched the tent without, afar off from the camp. In what manner therefore Moses represents the head of that nation may be evident from what follows in this chapter even to the end, in the internal sense. Since Moses takes on this representation, it is therefore said that his minister Joshua, the son of Nun, a young man, departed not out of the tent, by which is signified that the representative is still continued in the tent which was without the camp.

10557. *But his minister Joshua, the son of Nun, a young man, departed not out of the tent.* That this signifies Divine truth ministering in the holy things of the church and of worship in the place of Moses meanwhile, is evident from the representation of Joshua the minister of Moses, as Divine truth ministering in place of Moses, and called the son of Nun from truth and a young man from good; and from the signification of not departing out of the tent, as meanwhile not ceasing in the holy things of the church and of worship. By not departing is signified not ceasing meanwhile, and by the tent is signified the holy of the Word, of the church, and of worship (see above, n. 10545). In the paragraph just above (n. 10556) it was said that Moses now begins to represent the head of the Israelitish nation. Wherefore lest the series of things in the internal sense should be broken, it was provided that Joshua should remain in the tent when Moses was absent; for by Joshua is represented Divine truth as to some function, as for example Divine truth combating (n. 8595), Divine truth viewing and perceiving (n. 10454), and here Divine truth ministering in the absence of Moses. Therefore he is called the minister of Moses.

10558. Verses 12–17. *And Moses said unto Jehovah, See, Thou sayest unto me, Make this people to come up: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in Mine eyes. Now therefore, I pray thee, if I have found grace in Thine eyes, make known to me, I pray, Thy way, that I may know Thee, since I have found grace in Thine eyes: and see that this nation is Thy people. And He said, My faces shall go* [*with thee*], *and I will make thee to rest. And he said unto Him, If Thy faces go not* [*with me*], *do not make us to go up hence. For wherein now shall it become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? and we shall be rendered preëminent, I and Thy people,*

above all the people that are upon the faces of the ground. And Jehovah said unto Moses, I will do this word also that thou hast spoken: for thou hast found grace in Mine eyes, and I know thee by name. "And Moses said unto Jehovah" signifies indignation that the Divine, thus the church itself, was not with them; "See, Thou sayest unto me, Make this people to come up" signifies the pledge of the church with that nation; "and Thou hast not let me know whom Thou wilt send with me" signifies that this cannot be effected without the Divine favor. "Yet Thou hast said, I know thee by name" signifies his quality; "and thou hast also found grace in Mine eyes" signifies that he was accepted because he could preside over that nation. "Now therefore, I pray thee, if I have found grace in Thine eyes" signifies if he was accepted on that account; "make known to me, I pray, Thy way, that I may know Thee" signifies instruction concerning the Divine what it would be with them; "since I have found grace in Thine eyes" signifies because he was accepted to preside over the people; "and see that this nation is Thy people" signifies that they alone in the world are those with whom is the Divine which is over all things. "And He said, My faces shall go [with thee], and I will make thee to rest" signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself an external without it. "And he said unto Him, If Thy faces go not [with me], do not make us to go up hence" signifies if the Divine be not there, there will not be anything of the church. "For wherein now shall it become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us?" signifies acceptance before others if the Divine be manifested among them; "and we shall be rendered preëminent, I and Thy people, above all the people that are upon the faces of the ground" signifies thus eminence over all in the whole world. "And Jehovah said unto Moses, I will do this word also that thou hast spoken"

signifies that the Divine shall be in the external of the church, of worship, and of the Word, which is with them; "for thou hast found grace in Mine eyes, and I know thee by name" signifies that he is accepted on account of his quality.

10559. *And Moses said unto Jehovah.* That this signifies indignation that the Divine was not with them, thus not the church itself, is evident from the signification of saying, as in this case indignation, for saying involves the things which follow, since these are what are said, and the things which follow are things of indignation on this account, that the Divine would not be with them, thus that the church was not with them, whereby they might be rendered preëminent over all that were upon the face of the earth — as is plain from verse sixteen which follows. The reason why the words of Moses to Jehovah were words of indignation on that acconnt, was, that Moses here stands for the head of the Israelitish nation (see above, n. 10556); wherefore he speaks for himself and for that nation, since he says, I and the people (verse 16). And because he stands for that nation as its head, therefore by the words, Moses said unto Jehovah, is signified indignation; for man when such as that nation was, is indignant against God if
2 he does not obtain his desires. This is the case with all those who are in externals without an internal, for if they venerate and worship God and as it were love Him, it is not for His sake, but for the sake of themselves, since they do not desire anything else than eminence above others and wealth beyond others, this being the fire which excites their veneration and worship and as it were love. But if they do not obtain what they desire, they forsake God. That this nation was such is very manifest from the historicals of the Word. The like is signified by these words of Jacob: *Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on; and I return in*

peace to my father's house, and Jehovah shall be to me for God (Gen. xxviii. 20, 21). These words mean that if he should receive those things, he would acknowledge Jehovah for his God; but if he should not receive them, he would not acknowledge Him. Such also was the nation descended from him. Thus it is that this nation so often fell away and worshipped other gods, until at length they were for this reason cast out from the land of Canaan, first the Israelitish people and afterward the Jewish. That the cause of the indignation above spoken of was that they would not become preëminent over all in the whole world, if Jehovah did not go with them, is plain. That it was also a 3
cause of indignation that the church itself was not with them, follows from this, that to be led by Jehovah into the land of Canaan is to become a church. The reason of this is that the church had been in the land of Canaan from the most ancient times, and that the Word could not have been written in any other land but that, thus with the nation which possessed that land; and where the Word is, there is the church. That the Word could not have been written elsewhere than there was because all the places which were in that whole land and which were round about it, as the mountains, the valleys, the rivers, the forests, and the rest, had become representative of heavenly and spiritual things. And the literal sense of the Word, both in historicals and in propheticals, must necessarily consist of such things, since the interiors of the Word, which are heavenly and spiritual things, terminate in such representatives and as it were stand upon them as a house upon its foundation; for unless the Word as to the sense of the letter, which is its ultimate or lowest, stood upon such things, it would be as a house without a foundation. That this is so is plain from the Word, where mention is so often made of the places of that land, all of which since they had become representative, signify the things of heaven and of the church. Hence it is that to be led into the land of Canaan 4

signifies the establishment of the church, and that the indignation of Moses means this also, though he did not think it. That the church was in the land of Canaan from the most ancient times, and that thus all the places therein became representative, may be seen above (n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8317, 9320, 9325), also that thus the land of Canaan in the Word signifies the church (citations n. 9325).

10560. *See, Thou sayest unto me, Make this people to come up.* That this signifies the pledge of the church with that nation, is evident from the signification of, Thou sayest unto me, when the saying is by Jehovah, as a pledge; and from the signification of making this people to come up, as that the church may be established with that nation. These are the things which are signified by these words in the internal sense. But in the sense nearest that of the letter is signified that they should be led into the land of Canaan and possess it. That to be led into the land of Canaan and to possess it means to establish the church, may be seen above (n. 10559). How it is in regard to this has been shown frequently in the preceding pages, namely, that with that nation no church could be instituted, but only the representative of a church, since they were in external things separate from an internal, and they who are such cannot receive any influx from the Divine; and yet [the church with man is in his internal, but not in the external separate from the internal. They who are of such a character may indeed represent the church, but cannot be the church. To represent the church and not be the church is to worship things external and to call them holy and Divine, but not to acknowledge and perceive them by faith and love from heaven. See what has been said above concerning the signification of making the people to come up into the land (n. 10526).

10561. *And Thou hast not let me know whom Thou wilt send with me.* That this signifies that this cannot be

effected without Divine favor, is evident from the signification of sending with Moses and with that nation, when by Jehovah, as the Divine that it shall lead — of which in what follows, because Moses knew that he could indeed lead the people into the land of Canaan, but that if this were effected without the Divine leading and favor, they would not come into possession of it, which involves the idea and signifies that the church would not be instituted with that nation — according to what was adduced above (n. 10559, 10560). Thus it is plain that by, [Thou saidst unto me,] Make this people to come up, but Thou hast not let me know whom Thou wilt send with me, is signified that the church with that nation could not be instituted without Divine favor. Thus the angels perceive these words, howsoever they may be perceived by men; for angels perceive all things of the Word according to its internal sense, but men according to the external sense, in which nevertheless is the internal. That sending with them, when by Jehovah, is the Divine that it shall lead, is because by being sent by Jehovah is signified the Divine leading and also the Divine proceeding. Therefore they are called angels in the original tongue from the word meaning sent, and therefore the Lord so frequently spoke of Himself as sent by the Father, by which is signified the Divine proceeding (see n. 4710, 6831). From this it is plain what is meant in the internal sense by, whom Thou wilt send with me.

10562. *Yet Thou hast said, I know thee by name.* That this signifies his quality, is evident from the signification of knowing, when said of Jehovah, as having knowledge and foreseeing from eternity (see n. 5309); and from the signification of the name, as the quality of a state, a thing, or a man (n. 144, 145, 1754, 1896, 2009, 2724, 3004–3011, 3421, 6674, 6887, 8274, 8882, 9310). The quality or character of Moses is involved in the things which follow. Thus it is plain that by, I know thee by name, when said by Jehovah, is signified having knowledge and foreseeing from eternity what is his character or quality.

10563. *And thou hast also found grace in Mine eyes.* That this signifies that he was accepted because he could preside over that nation, is evident from the signification of finding grace in the eyes of Jehovah, as being accepted, in this case on account of his quality, which is signified by I know thee by name. His quality was that he could preside over that nation, since Moses was provided by the Lord to preside over the Israelitish people. That this was provided is plain from the fact that he was brought up in the palace of king Pharaoh, where dominion was exercised, and thus preëminence over others attracted his mind, and on this account he was accepted to preside over his own people. His quality likewise was such that he could receive speech from the Divine better than others of that nation, for he was not to such an extent in the external, separate from the internal, as that nation was. These therefore are the things which are signified by, I know thee by name, and thou hast also found grace in Mine eyes.

10564. *Now therefore, I pray Thee, if I have found grace in Thine eyes.* That this signifies if he was accepted, is evident from what was said just above (n. 10562, 10563).

10565. *Make known to me, I pray, Thy way, that I may know Thee.* That this signifies instruction concerning the Divine as to its quality with them, is evident from the signification of making known the way of Jehovah, as instruction concerning the Divine — for by making known is signified instruction, and by the way of Jehovah is signified the Divine truth leading; and from the signification of knowing Jehovah, as knowing the quality of the Divine with them. That way is truth, has been before shown (n. 627, 2333, 10422), in this case Divine truth leading. *Since I have found grace in Thine eyes* signifies because accepted to preside over the people and to lead them, as above (see n. 10563, 10564).

10566. *And see that this nation is Thy people.* That this signifies that they only in the world are those with whom is

the Divine which is over all things, is evident from the signification of the nation of Jehovah, as where the Divine Itself dwells, and in the spiritual sense where the church of the Lord is, for all they who acknowledge the Lord by faith and love, taken together, constitute the nation of Jehovah. But the sons of Israel at that time thought nothing of the church, but only of possession of the land of Canaan and of eminence over others. And because it was told Moses that the name of their God was Jehovah, which yet before they knew not (Exod. iii. 13, 14), and because they saw so great miracles wrought by Him in Egypt, and at the Red Sea, and in the wilderness, therefore they acknowledged Jehovah for their God. Nevertheless in their hearts they did not believe in Him, for they believed that there were many gods, as may be sufficiently evident from the golden calf which, while Moses tarried in the mount, they worshipped as their god, yea as Jehovah; and afterward from the gods to whom they so often turned aside, as is plain from the historicals of the Word. From these things it may be evident that they worshipped Jehovah merely on account of the miracles, and not because He alone was God; and he who worships God on account of miracles alone, only worships the name of God and not God, and falls away from that worship of the name as often as he does not obtain his desires. That the Israelitish nation worshipped Jehovah only in name, may be seen above (n. 3732, 4299, 6877), and that in heart they were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882), and that they were a very evil nation (n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320, and also, 10396). From these things it may now be evident what is signified by the words, this nation is Thy people, namely, that they were the only people among whom was Jehovah, and that thus they became more eminent than all other nations. But though these things are signified by those words in the sense nearest the literal sense, still by the same

words in the internal sense is signified that the Divine was with them, consequently the church.

10567. *And He said, My faces shall go* [*with thee*], *and I will make thee to rest.* That this signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself an external without it [the Divine], is evident from the signification of the faces, as the interiors (see passages cited, n. 9546), and when said concerning Jehovah, as things Divine, here the Divine things of the church, of worship, and of the Word; from the signification of going, as living (see n. 3335, 4882, 5493, 5605, 8417, 8420, 9440), but when said of Jehovah, it means giving life, being present, and leading, for thereby man lives; and from the signification of making Moses to rest, as the external of the church, of worship, and of the Word, in which interior Divine things terminate; for by Moses is represented that external (n. 10563), and by resting is signified reposing and terminating, thus wherein interior Divine things repose or in which they terminate; indeed in the original tongue the word signifies reposing and terminating. That the interiors of the church, of worship, and of the Word terminate in their external, and that they repose upon it as upon their plane, or as a house upon its foundation, may be seen above (n. 9216). That these things are signified by making Moses to rest, is evident from what follows in this chapter in the internal sense, in which the interiors of the Word, of the church, and of worship are described, and the external wherein they terminate. This external it is which is represented by Moses.

10568. *And he said unto him, If Thy face go not* [*with me*], *do not make us to go up hence.* That this signifies if the Divine be not there, there will not be anything of the church, is evident from the signification of the faces of Jehovah, as the interior Divine things of the church, of worship, and of the Word — of which just above (see n. 10567); and from the signification of not making us to

go up hence, as that there will not be anything of the church. The reason why this is signified by those words, is, that by being led into the land of Canaan is signified the establishment of the church, thus by not making us to go up hence is signified that thus there will not be anything of the church. That by being led into the land of Canaan is signified the establishment of the church, may be seen above (n. 10560, 10561); and this is signified for the reason that by the land of Canaan in the Word nothing else is understood in heaven but the church, since in heaven all things of the Word are spiritually perceived. Wherefore when mention is made of any land, then they think there of such things as are of the church in that land, or with the nation which inhabits it. The angels of heaven cannot rest the mind in the idea of any land, since the idea of land is material, nor in the idea of any nation, for this idea also is material. Wherefore a spiritual idea at once occurs to them, which idea is concerning the church. A spiritual idea in general is concerning the Lord, His kingdom, heaven, the church, love to and faith in the Lord, and innumerable things in regard to faith and love, thus in regard to the church. And if you will believe it, it is impossible that any material idea enter heaven, it being put off at the very threshold. Such is the case with the whole and every part of the Word. Thus it is that by being led into the land of Canaan is signified the establishment of the church, and by not being led therein, as in the present case, no establishment of the church.

10569. *For wherein now shall it become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us?* That this signifies acceptance before others if the Divine be manifested among them, is evident from the signification of becoming known, when said of the Divine among them, as being revealed; from the signification of finding grace in the eyes of Jehovah, as being accepted (see above, n. 10563), in this case, before

others, since there follows, *and we shall be rendered pre-eminent, I and Thy people, above all the people that are upon the faces of the ground;* and from the signification of going with us, when said of Jehovah, as the Divine leading, in this case, into the land of Canaan (n. 10567). Thus it is plain that by the words, For wherein now shall it become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? is signified acceptance before others if the Divine be manifested among
2 them. It is said in the eyes of Jehovah, and thereby is signified the Divine presence of the Lord in the truths and the goods of faith and of love with men on earth and with angels in the heavens. The reason why the presence of the Lord is in the truths and the goods of faith and of love, is, that these are from the Lord Himself, and when the Lord is present with men and with angels in these, He is then present in His own with them, and not in their proprium, for this is evil. So also it is that by eyes in the Word, where referring to men who receive the Divine things of the Lord, is signified faith and also intellect that receives; for the intellect is the internal eye, and faith is truth which is seen and perceived — that the eyes, with reference to men, signify in the Word faith and also understanding, may be seen above (n. 2701, 4403–4421, 4523–
3 4534, 9051). It shall also be told whence such faculty of seeing comes. It is real light which illumines the understanding, a light altogether distinct from the light which illumines the sight of the body. The light which illumines the understanding is from heaven, but that which illumines the sight of the body is in the world. The light of heaven is from the Lord as the Sun there, and is in its essence Divine truth proceeding from the Divine good of the Lord. Thus it is plain whence it is that by the eyes, when with reference to Jehovah, is signified the Divine presence of the Lord, and that by the eyes, when with reference to men who receive the Divine truth of the Lord, or His light,

is signified faith and an enlightened understanding. That 4
it is real light which illumines minds and constitutes understanding with men, is not known in the world, though sight and light are attributed by men to the understanding, and the Lord in the Word is many times called the Light, and thereby is understood that He is seen by faith and the light thereof. That it is real light which illumines minds, and that Divine truth proceeding from the Lord as the Sun is that light, and that it gives understanding of truth where it is received, may be seen in the passages cited above (see n. 9548, 9684; also in n. 9570, 9571, 9594). From these 5
considerations it may be evident what is signified in the Word by the eyes of Jehovah — as in Isaiah: *Incline Thine ear, O Jehovah, and hear; open Thine eyes, O Jehovah, and see* (xxxvii. 17). In Jeremiah: *I will set Mine eye upon them for good, and I will bring them again to their own land, and I will build them* . . . (xxiv. 6). And in David: *Behold, the eye of Jehovah is upon them that fear Him* (Ps. xxxiii. 18). Again: *Jehovah is in the temple of His holiness, the throne of Jehovah is in heaven; His eyes behold, His eyelids try, the sons of man* (Ps. xi. 4); and elsewhere.

10570. *And we shall be rendered preëminent, I and Thy people, above all the people that are upon the faces of the ground.* That this signifies thus eminence over all in the whole world, where the church is, is evident from the signification of being rendered preëminent above all the people that are upon the faces of the ground, as eminence over all in the whole world. That it is also where the church is, is because by the ground is signified the church — of which below. That this end, that they might be rendered pre- 2
eminent above all in the whole world, was the end for which the Israelitish nation worshipped Jehovah and for the sake of which they could be in a holy external, is evident from what has been above shown concerning that nation. That such can be in a holy external and appear to others

as worshippers of God, is evident from the idolaters spoken of in the historicals of the Word, who in like manner could be in external rites. But that they had no holy internal every one may know and conclude from this, that the Divine truths which are revealed in the Word cause worship to be internal, if men know them and live according to them. For if man without them could worship God in holiness, there would be no need of any doctrine of the
3 church, nor of any preaching. Inasmuch as that nation was such that for the sake of eminence over others as an end they could be in a holy external, and inasmuch as with such people the representatives of celestial and spiritual things, which were the externals of worship, can be communicated with the angels and thereby there may be conjunction with heaven, therefore that nation was accepted. But he who believes that on this account they were worshippers of God, is very greatly deceived, for they were worshippers of self and of the world and in heart were idolaters. And since they were such, the interior things of worship which are of faith and love to the Lord were not revealed to them, as is plain from the books of the Old Testament, and also from this, that they did not acknowledge the Lord when He came into the world, yea, do not yet acknowledge Him, and if instructed from the prophetic books concerning the Lord, still they do not accept Him. They wish for a Messiah Who shall exalt them above all in the whole world, and not a Messiah Whose kingdom is in the heavens and Who therefrom provides for the salvation of all upon the earths. From these considerations it may be evident what was the character of that nation from the earliest ages, and wherefore it is here said that by Jehovah going with them they should be rendered preëminent above
4 all the people that are upon the faces of the ground. It is said upon the faces of the ground, and thereby is meant wheresoever the church is, for by the ground in like manner as by land or earth is signified the church — that it is

signified by land or earth may be seen in the passages cited above (n. 9325). But the ground signifies the church for a similar reason that field so signifies, thus from the reception of various seeds and their growth and increase, by which are signified the truths and goods of faith and of love, of which man is such a receptacle as the ground is of seeds. The church however is called land or earth from the people with whom the church is who dwell therein. But since the ground involves the idea of extent as to space in like manner as land or earth, therefore translators call it land or earth instead of ground, as in the present case they say upon the face of the earth instead of upon the face of the ground, and also in other passages. And yet in the original tongue the expression which signifies the ground [*humus*] is from an origin entirely different from that of the expression which signifies earth or land [*terra*]. That the ground signifies the church in like manner with land or earth, is evident from various passages in the Word, of which only a few may be adduced. In Jeremiah: *Their nobles have sent their little ones for water: they came unto the pits, and found no water; they returned with their vessels empty. . . . Because the ground is crumbled, for that no rain hath been in the land* (xiv. 3, 4). In this passage the ground is the church and so is the land, for the subject in the internal sense is a lack of truth and hence the vastation of the church; waters are truths; pits are where they are, thus doctrine; vessels are what receive; rain is influx from heaven; land is where the church is; and the ground is the church itself, which is said to be crumbled from drought, thus from a lack of truth from heaven. And in Isaiah: *It* 6
shall come to pass after the end of seventy years, that Jehovah will visit Tyre, and she shall return to her hire, and shall commit whoredom with all the kingdoms of the earth upon the face of the ground, and her merchandise and her hire shall be holiness to Jehovah (xxiii. 17, 18). By Tyre is signified the church as to knowledges of truth

and of good, thus in an abstract sense those knowledges, which are called hire when they are taught for the sake of gain, of honor, and of reputation, and are thus as it were sold, and not taught for the sake of truth itself. This is called hire and whoredom in the Word. To commit whoredom with all the kingdoms of the earth, is to do so with all the truths of the church; upon the face of the ground is wheresoever the church is. Since knowledges of truth and of good still remain knowledges of truth and good in themselves, thus Divine, though they be for gain and thus for meretricious hire to the man who teaches and sells them, therefore it is said that her merchandise and her hire shall be holiness to Jehovah. That meretricious hire is not there meant, nor whoredom with all the kingdoms of the earth, nor that such a thing shall be holiness to Jehovah, may be seen by every one who thinks beyond the sense of the letter. In David: *Thou sendest forth Thy spirit, they are created; and Thou renewest the faces of the ground* (Ps. civ. 30). The Spirit of Jehovah is Divine truth proceeding from the Lord (n. 9818); to be created is to be created anew, that is, to be regenerated (n. 10373); to renew the faces of the ground is to reform and establish the church; the faces of the ground are wheresoever anything of the church can be received. The meaning is similar also in other places where the faces of the ground are mentioned (as Gen. vii. 4; viii. 8, 13: Exod. xxxii. 12: Num. xii. 3: Deut. vi. 15; vii. 6: 1 Sam. xx. 15: 2 Sam. xiv. 7).

7

10571. *And Jehovah said unto Moses, I will do this word also that thou hast spoken.* That this signifies that the Divine shall be in the external of the church, of worship, and of the Word, which is with them, is evident from the representation of Moses, the head of that nation, as the external of the church, of worship, and of the Word, not so separate from the internal as their external in the case of the nation itself — of which above (see n. 10557, 10563); and from the signification of doing the thing

which Moses spake, when by Jehovah, as that the Divine shall be in the external; for by doing the thing is meant going with them and leading them into the land of Canaan, and by going with them and leading them into the land of Canaan is signified that the Divine shall be manifested among them (n. 10569). The arcanum which lies concealed in these and the following verses can hardly be described, unless an idea be had of the external of the church, of worship, and of the Word, which Moses represents, and an idea of the external of the church, of worship, and of the Word, in which the nation itself was. The one is distinguished from the other in this, that the external which Moses represents is an external not so separate from the internal as the external in which the nation itself was. Thus it is that at one time mention is made of Moses and the people, at another time of Moses without the people, and at another of the people without Moses, and that when Moses speaks to Jehovah, he says, I and Thy people, and when Jehovah speaks to Moses, He speaks of Moses alone (as in verses 12, 14, 17, 19–23), or of the people separately from him (as in verses 2 and 3 of the following chapter, and elsewhere).

10572. *For thou hast found grace in Mine eyes, and I know thee by name.* That this signifies that he is accepted on account of his quality, is evident from what was said and shown above (n. 10562, 10563), where like words occur.

10573. Verses 18–23. *And he said, Make me to see, I pray, Thy glory. And He said, I will make all My goodness pass before thy face, and will call upon the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And He said, Thou canst not see My faces: for man shall not see Me and live. And Jehovah said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand*

until I have passed by. And I will take away Mine hand, and thou shalt see My back: and My faces shall not be seen. "And he said, Make me to see, I pray, Thy glory" signifies apperception of internal Divine truth in the external. "And He said, I will make all My goodness pass before thy face" signifies all the Divine of heaven and of the church above the external; "and will call upon the name of Jehovah before thee" signifies the holy of Divine worship therein; "and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" signifies that Divine truth and good shall be revealed to those who receive. "And He said, Thou canst not see My faces" signifies that the interior Divine things of the church, of worship, and of the Word cannot be manifest to the Israelitish nation; "for man shall not see Me and live" signifies that the Divine Itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven. "And Jehovah said, Behold, there is a place by Me, and thou shalt stand upon a rock" signifies a state of faith in God; "and it shall come to pass, while My glory passeth by" signifies the interiors of the Word, of the church, and of worship; "that I will put thee in a cleft of the rock" signifies the obscurity and falsity of faith such as are with those who are in externals without an internal; "and will cover thee with My hand until I have passed by" signifies the closing of the internal. "And I will take away Mine hand, and thou shalt see My back: and My faces shall not be seen" signifies that they should see the externals of the Word, of the church, and of worship, but not the internals.

10574. *And he said, Make me to see, I pray, Thy glory.* That this signifies apperception of internal Divine truth in the external, is evident from the representation of Moses here, as the external of the church, of worship, and of the Word, not so separate from the internal as in the case of the nation itself (see n. 10563, 10571); from the signification of making to see, as apperceiving (n. 2150, 3764, 4567,

4723, 5400); and from the signification of the glory of Jehovah, as the internal of the Word — of which in the preface to Genesis xviii. (and n. 5922, 9429). Thus it is plain that by Moses' saying, Make me to see, I pray, Thy glory, is signified apperception of the internal in the external of the Word, of the church, and of worship. That these 2
things are signified by the above words may also be evident from the preceding verses of this chapter, in which in the internal sense the subject is the Israelitish nation, and that the church could not be established with that nation for the reason that they could not receive anything internal. To receive the internal of the church is to receive Divine truth from heaven, and thereby heavenly love. Inasmuch as this is the subject in the internal sense, and Moses was still urgent that Jehovah would lead them into the land of Canaan, whereby is signified the establishment of the church, therefore now Moses says, Make me to see Thy glory, by which is therefore signified apperception of internal Divine truth in the external. That by the glory of 3
Jehovah is meant such a Divine as could not be apperceived by Moses, is plainly evident from the verses which follow in this chapter, where it is said that he could not see the faces of Jehovah — so His glory is there called — but that after He had passed by he should see His back, and this from a cleft of the rock. By these things is signified that he would apperceive only the externals of the church, of worship, and of the Word, but not the internals. That such is the signification of the glory of Jehovah is plain from this, that it is sometimes said that they saw the glory of Jehovah, when it was a cloud which was so called, as upon mount Sinai and over the tent and in it (see Exod. xvi. 10; xxiv. 16, 17; xl. 34, 35: Num. xvi. 42; and elsewhere). By the cloud in those passages which was called the glory of Jehovah, is signified the external of the church, of worship, and of the Word, or the sense of the letter of the Word (see preface to Genesis xviii. and n. 4060, 4391, 5922,

4 6343, 6752, 8106, 8781, 9430, 10551). The reason why the glory of Jehovah signifies the internal of the Word, of the church, and of worship, is, that the Divine truth proceeding from the Lord, such as it is in heaven, is the glory of Jehovah; for the Divine truth proceeding from the Lord is apparent there as light, and the appearance of the Lord in that light is what is meant in the genuine sense by the glory of Jehovah. By the appearance of the Lord are meant all things therein which are from the Lord, which are innumerable and are called by a general term celestial and spiritual. That the internal of the Word, of the church, and of worship is signified by the glory of Jehovah, is because such internal is in that light, but the external is in the light of the world, and therefore the external is signified in the Word by cloud. Thus it is now plain that the internal sense of the Word is the glory.

5 From these things it may now be evident what is signified by the glory of Jehovah and by His light in the following passages — in Isaiah: *Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. Behold, darkness covereth the earth, and thick darkness the peoples: but Jehovah shall arise upon thee, and His glory shall be seen upon thee. Nations shall come to thy light, and kings to the brightness of thy rising. . . . Thy sun shall no more go down, and thy moon shall not be withdrawn, for Jehovah shall be unto thee an everlasting light* (lx. 1–3, 20). This is said of the coming of the Lord; the light is the Divine truth proceeding from the Lord, and His glory and the brightness of His rising are all that which becomes apparent in that light concerning the Lord and faith and love to Him; the darkness and thick darkness which cover the earth and the peoples, are the obscurities of faith and of love; for the subject is the establishment of the church among the nations. Hence it follows that by the light and the glory which were to arise and were to be seen, and to which they were to come, are signified Divine truths con-

cerning the Lord and faith and love to Him from Him. Again: *I Jehovah have called thee in justice . . . and have* 6
given thee for a covenant to the people, for a light of the Gentiles. . . . I am Jehovah; that is My name: and My glory will I not give to another (xlii. 6, 8). This also is said of the Lord, Who is called the light of the nations because from Him is all Divine truth, and is called the glory of Jehovah because in Him is everything of faith and of love. Again: *Thy light shall break forth as the morning. . . . My justice shall go before thee; the glory of Jehovah shall be thy rearward* (lviii. 8) — where the meaning is similar. Again: *Rejoice ye with Jerusalem . . . be delighted* 7
with the splendor of her glory (lxvi. 10, 11). Jerusalem in this passage as in others is the church, and the splendor of her glory is the love of truth from the Lord. In Zechariah: *I will be unto her a wall of fire round about, and I will be the glory in the midst of her* (ii. 5) — speaking also of Jerusalem as the church, the glory in the midst of her being the Lord Himself as to all things of truth and good, which are of faith and love. That by glory in the above passages are meant those things which are of Divine light is plain. In like manner in the Apocalypse: *The holy Jeru-* 8
salem . . . having the glory of God: and her lighting was like unto that of a stone most precious. . . . The glory of God did lighten it, and the lamp thereof is the Lamb. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day, for there shall be no night there (xxi. 10, 11, 23–25). The holy Jerusalem here is the church which is to succeed that of this day. Those things which are of the church, that are of faith in and love to the Lord from the Lord, are described by the lighting [*luminare*], by the light, and by the glory. Since by glory are meant things of light, therefore it is said that the glory of God shall lighten it. Every one who reflects and who regards things themselves and

does not abide in the words alone, may see that by all the above are signified such things as relate to the church; but what is signified by each the internal sense teaches, for in the Word nothing is said in vain, not even the slightest ex-
9 pression. In Luke: *Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of Thy people Israel* (ii. 30–32). These words occur in the prophecy of Simeon concerning the Lord Who was then born. A light for revelation to the Gentiles is the Divine truth proceeding from the Lord, and the glory of Thy people Israel is all that which was revealed by the Lord concerning Himself and concerning faith in and love to Him with those who receive. All this is called glory, because it is seen in heaven and in the light there, which light is the Divine truth. By the sons of Israel are meant those who are in
10 faith and love to the Lord. That the light is the Lord as to Divine truth, and also the glory which is of the light, is plain from the words of the Lord Himself, in John: *They loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth on Me may not abide in darkness* (xii. 43, 46). And again: *In the beginning was the Word, and the Word was with God, and the Word was God. That was the true Light, which enlighteneth every man that cometh into the world. And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father* (i. 1, 9, 14). The Word is the Divine truth, and also the Light, and the glory is all that becomes apparent concerning the
11 Lord in that light. These passages have been quoted from the Word, because in them the glory and the light are named together, and they are adduced that it may be known that the light is Divine truth from the Lord, thus the Lord Himself as to Divine truth, and that the glory is everything which is of the light, consequently everything from Divine truth which constitutes intelligence and wisdom

with angels, and with men who receive the Lord in faith and love. The like is signified by glory in other passages — as in John: *I will that, where I am, they also may be with Me; that they may behold My glory* (xvii. 24). In Luke: *Ought not Christ to suffer these things, and to enter into His glory?* (xxiv. 26.) And in Matthew: *Then shall appear* 12
the sign of the Son of Man: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and glory (xxiv. 30). By the clouds here is meant Divine truth such as it is in the light of the world, thus such as it is with men; and by glory is meant Divine truth such as it is in the light of heaven, thus such as it is with angels. And since Divine truth is understood by cloud and by glory, therefore the Word is understood as to the external sense and as to the internal sense — as to the external sense by cloud and as to the internal sense by glory. Moreover, that which appears in the light of the world is a cloud relatively to that which appears in the light of heaven. That a cloud has this signification may be seen in the preface to Genesis, chapter eighteen (and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 9430, 10551). Thus it is that a cloud 13
also in the Word is called glory — as in Exodus: *The glory of Jehovah appeared in the cloud* (xvi. 10). Again: *The glory of Jehovah abode upon mount Sinai, and the cloud covered it six days. But the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel* (xxiv. 16, 17). Again in Exodus: *The cloud covered the tent of meeting, and the glory of Jehovah filled the dwelling. And Moses was not able to enter . . . because the cloud abode thereon, and the glory of Jehovah filled the dwelling* (xl. 34, 35). In Numbers: *When the congregation was assembled against Moses and against Aaron, and looked toward the tent of meeting, behold, the cloud covered it, and the glory of Jehovah appeared* (xvi. 42). In the First Book of the Kings: *The cloud*

filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud : for the glory of Jehovah filled the house of Jehovah (viii. 10, 11). And in the Apocalypse : *The temple was filled with smoke from the glory of*
14 *God* (xv. 8). Since the Divine became apparent as a cloud, therefore by a cloud is signified the Divine presence, and where the Divine presence is, there Divine truth is, for the Divine without this truth does not appear to view, since it is in it and is it. Hence it is that cloud in these passages is called glory, and it could not appear otherwise to the Israelitish nation, since they were in externals without an internal (n. 6832, 8814, 8819, 10551). Nevertheless cloud and glory are distinguished like the light of the world and the light of heaven, or like the sense of the letter of the Word and its internal sense, and like human wisdom and angelic wisdom. From these things it may now be evident that by Moses saying, Make me to see, I pray, Thy glory, is signified that the internal Divine may be shown to him ; and since Moses represented the external of the church, of worship, and of the Word, therefore the apperception of internal Divine truth in external is also signified.

10575. *And He said, I will make all My goodness pass before thy face.* That this signifies all the Divine of heaven and of the church above the external separate from the internal, in which external were Moses and the nation over which he presided, is evident from the signification of making to pass before thy face, as above the external separate from the internal in which were Moses and the nation over which he presided — for, by thy face is signified the external of worship, of the church, and of the Word in which external is an internal, and by making to pass is signified above it ; and from the signification of all the goodness of Jehovah, as all the Divine of heaven and of the church. How it is in regard to this may be evident from what has been said and shown above concerning Moses and the nation over which he presided, namely, that they

were in external things separate from what is internal, by which is understood that they were in holy externals without an internal when in worship; and inasmuch as still a holy internal was present, but did not enter into their holy external, it is therefore plain what is signified by Jehovah making all His goodness to pass before Moses' face. That nation indeed had an internal, but it was filthy and full of uncleanness arising from the love of self and of the world. Yet this was closed when they were in worship, to the end that the internal Divine of heaven, of the church, and of the Word should not be defiled, for if that had been defiled by the internal of that nation, there would have been no communication at all of their external with heaven, when they were engaged in worship and in reading the Word — on which subject may be seen what has been said and shown above (n. 10454 – 10457, 10462 – 10466, 10492, 10498, 10500, 10533, 10549–10551, 10570), where these things have been more fully explained.

10576. *And will call upon the name of Jehovah before thee.* That this signifies the holy of Divine worship therein, is evident from the signification of calling upon the name of Jehovah, as the holy of worship (see n. 440, 2724); and from the signification of before thee, as before the external, which Moses now represents — of which above (n. 10563, 10571). How it is in regard to this may be evident from what has been said above (n. 10575) and in the passages there adduced.

10577. *And I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.* That this signifies that Divine truth and good shall be revealed to those who receive, is evident from the signification of being gracious, as giving spiritual truth and good, in this case revealing it, because the subject is the internal and the external of the church, of worship, and of the Word; and from the signification of showing mercy, as endowing with celestial truth and good, here revealing it. That it is with those

who receive, is because the internal things of the Word, of the church, and of worship are revealed to no others than
2 those who receive. That to be gracious is to endow with spiritual truth and good, and to show mercy to endow with celestial truth and good, is because grace is predicated of faith and mercy of love, and the good of faith is spiritual good and the good of love is celestial good. What spiritual good is and what celestial good is, and what the difference, may be seen in passages cited above (n. 9277), also that they who are in the Lord's spiritual kingdom speak of grace, and they who are in the Lord's celestial kingdom speak of mercy (n. 598, 981, 5929). Unless there were such a difference between grace and mercy, it would not have been said, be gracious and show mercy. Hence also it is that Jehovah is called gracious and merciful in many passages (Exod. xxxiv. 6: Joel ii. 13: Ps. ciii. 8; cxlv. 8) — as in Isaiah: *Therefore will Jehovah wait that He may give grace unto you, and therefore will He exalt Himself*
3 *that He may have mercy upon you* (xxx. 18). Since there are two things to which all things of the church have reference, namely, love and faith, and since mercy is of love, and grace as well as truth is of faith, therefore in the Word it is said mercy and grace when the Lord is implored, and it is said mercy and truth when the Lord is described — as in the following passages: *Thy mercy is before mine eyes: and I walk in Thy truth* (Ps. xxvi. 3). Again: *Thy mercy, O Jehovah, is in the heavens; and Thy truth reacheth unto the skies* (Ps. xxxvi. 5). Again: *God shall send from the heavens His mercy and His truth. Thy mercy is great unto the heavens, and Thy truth unto the skies* (Ps. lvii. 3, 10). Again: *Mercy and truth are met together; justice and peace have kissed each other* (Ps. lxxxv. 10). And Again: *I will sing of the mercy of Jehovah for ever; with my mouth Thy truth to generation and generation. For I have said, Mercy shall be built up for ever; Thy truth shalt Thou establish in the very heavens. . . . Justice and judgment are the founda-*

tion of Thy throne : mercy and truth shall stand before Thy face (Ps. lxxxix. 1, 2, 14). Mercy in these passages is love, and truth is faith.

10578. *And He said, Thou canst not see My faces.* That this signifies that the interior Divine things of the church, of worship, and of the Word cannot be apparent to the Israelitish nation, is evident from the signification of the faces of Jehovah, as the interior Divine things of the church, of worship, and of the Word (see above, n. 10567, 10568) ; from the signification of seeing them, as that they are apparent. That those interior Divine things cannot be apparent to the Israelitish nation, is evident from this, that this is said to Moses, and Moses here represents the head of the Israelitish nation (n. 10556). That the faces of Jehovah are the interior Divine things of the Word, of the church, and of worship, is plain also from this, that the like is signified by the faces of Jehovah as by the glory of Jehovah, for Moses said, Make me to see, I pray, Thy glory ; and Jehovah said, Thou canst not see My faces ; and by the glory of Jehovah are signified the interior Divine things of the Word, of the church, and of worship — as may be seen above (n. 10574). How it is in regard to this may be 2
evident from what has been frequently said before, namely, that the Israelitish nation could in no wise see the interior things of worship, of the church, and of the Word, because they were in externals separate from what is internal, thus neither could they see the faces of Jehovah. But they who are in externals not separate from what is internal, these all can see the interior things of the Word, of the church, and of worship, thus the faces of Jehovah. Therefore it follows that they who are in love to the Lord and also they who are in charity toward the neighbor see ; for love to the Lord and charity toward the neighbor open the internal man, and when this is open man as to his interiors is in heaven among angels, where is the Lord. But it shall be 3
here told briefly what love to the Lord is, or what it is to

love the Lord. He who believes that he loves the Lord, and does not live according to His commandments, is very much deceived, for to live according to the Lord's commandments is to love Him. Those commandments are truths which are from the Lord, thus in which the Lord is. Wherefore so far as they are loved, that is, so far as the life is lived according to them from love, so far the Lord is loved. The reason is that the Lord loves man, and from love wills that he may be happy for ever, and man cannot become happy except by a life according to His commandments, since thereby man is regenerated and becomes spiritual, and thus can be elevated into heaven. But to love the Lord without a life according to His commandments is not to love Him, for in such case there is not anything with man into which the Lord may flow and elevate him to Himself, since he is like an empty vessel, there being nothing of life in his faith and nothing of life in his love. The life of heaven, which is called eternal life, is not infused into any one immediately, but mediately. From these things it may be evident what it is to love the Lord, and also what it is to see the Lord, or His face, namely, that He is seen
4 from such faith and love. To live according to the commandments of the Lord is to live according to the doctrine of charity and of faith, which doctrine may be seen in what is prefixed to the several chapters of the Book of Exodus. That this is the case the Lord also teaches in John: *He that hath My commandments, and doeth them, he it is that loveth Me: and He that loveth Me shall be loved by My Father, and I will love him, and will manifest Myself unto him. . . . If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words* (xiv. 21, 23, 24). What is further signified by the faces of Jehovah shall be told in the paragraph which now follows.

10579. *For man shall not see Me and live.* That this

signifies that the Divine Itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven, may be evident from this consideration, that no one hath seen Jehovah the Father at any time, but when He has been seen, it is the Lord who was seen, for the Lord is the very face of Jehovah. That no one hath seen Jehovah the Father at any time, is evident from the words of the Lord Himself in John: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). Again: *Ye have neither heard the voice of the Father at any time, nor seen His shape* (v. 37). And in Matthew: *No man knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him* (xi. 27). That when Jehovah the Father has been seen, it 2
is the Lord who has been seen, the Lord also teaches in John: *Jesus saith, If ye have known Me, ye have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith, Lord, shew us the Father. . . . Jesus saith unto him, Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how then sayest thou, Shew us the Father?* (xiv. 7–9.) Again: *Your father Abraham rejoiced to see My day; and he saw it, and was glad. . . . Verily, verily, I say unto you, Before Abraham was, I am* (viii. 56, 58). Thus it may be evident that the Lord as to the Divine Human is Jehovah seen, and thus that He is the face of Jehovah. That the Lord is the face of Jehovah is 3
also evident from the Word, as in Isaiah: *He became their Saviour . . . the angel of the face of Jehovah saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old* (lxiii. 8, 9). In like manner in Exodus: *Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Take ye heed of his face . . . provoke him not: for he will not bear your transgression; for My name is in the midst of him* (xxiii. 20, 21). For Jehovah 4

when He appeared before the coming of the Lord into the world, appeared in the form of an angel, since when He passed through heaven He clothed Himself with that form, which was the human form. For the whole heaven, from the Divine therein, is as one man, as has been abundantly shown in treating of the Greatest Man, which is heaven; and from thence is the Divine Human. And inasmuch as Jehovah appeared in the human form as an angel, it is plain that still it was Jehovah Himself and that that very form also was His, because it was His Divine in heaven. This was the Lord from eternity. But as that human form was assumed by passing through heaven, and yet to save the human race it was necessary to be really and essentially man, therefore it pleased Him to be born and thereby actually to assume the human form, in which was Jehovah Himself. That this is so, the Lord teaches in John: *Believe Me that I am in the Father and the Father in Me* (xiv. 11); and in
5 another place, *I and the Father are one* (x. 30). That the Lord was from eternity, He also teaches in John: *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us* (i. 1, 3, 14). Again: *I came forth from the Father, and am come into the world: again I leave the world, and go unto the Father* (xvi. 28). Again: *Jesus said, Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was* (xvii. 5). Again: *Verily, verily, I say unto*
6 *you, Before Abraham was, I am* (viii. 58). From these passages it may be plainly known that the Lord even as to His Human is Jehovah, thus that His Human is Divine. For this reason it is said in John: *The Word was God . . . and the Word was made flesh;* and also, *Before Abraham was, I am* — not, I was — for the *I am* is Jehovah (Exod. iii. 14). From these considerations it may now be evident that by the words, For man shall not see Me and live, is

signified that the Divine Itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven. It is said through the Lord in heaven, because the Lord is above the heavens, for He is the Sun of heaven, but still He is present in the heavens, being the Divine truth there, and the Divine truth proceeding from the Lord as the Sun is the Lord in heaven, wherefore the Divine truth therein is His face. It was said above that by the faces of Jehovah 7
are signified the interior Divine things of the Word, of the church, and of worship (n. 10567, 10568). The reason is that the interior Divine things of the Word, of the church, and of worship are the Divine truth proceeding from the Lord, thus the Lord in heaven. This is signified by the face of Jehovah, where it is named in the Word — as in Matthew: *See that ye despise not one of these little ones; for I say unto you, that in the heavens their angels do always behold the face of My Father Who is in the heavens* (xviii. 10). In the Apocalypse: *The throne of God and of the Lamb shall be in* the holy Jerusalem: *and His servants shall minister unto Him. And they shall see His face* (xxii. 3, 4). In Moses: *Jehovah shall make His face to shine upon thee, and be gracious unto thee: Jehovah shall lift up His face* [*countenance*] *upon thee, and give thee peace* (Num. vi. 25, 26). And in David: *Many there be that say, Who will shew us good? O Jehovah, lift Thou up the light of Thy face upon us* (Ps. iv. 6). Again: *O Jehovah . . . how long wilt Thou hide Thy face from me?* (Ps. xiii. 1.) Again: *When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, O Jehovah, will I seek* (Ps. xxvii. 8). Again: *God be merciful unto us, and bless us, and cause His face to shine upon us* (Ps. lxvii. 1). Again: *Turn us again, O God; and cause Thy face to shine, and we shall be saved* (Ps. lxxx. 3, 7, 19). Again: *Blessed is Thy people . . . that walk in the light of Thy face* (Ps. lxxxix. 15). Again: *O Jehovah . . . hide not Thy face from me* (Ps. cii. 1, 2). Again: *Thou hidest Thy face, they are troubled*

8 (Ps. civ. 29). What is here meant by the face of Jehovah, every one may understand, namely, that it is the Divine and whatsoever is of the Divine, thus mercy, peace, and all good; but in the universal sense the Divine truth, since in the Divine truth is all good. Both with man and with angel Divine good is in Divine truth, and without the truth there is not the good, for truth is the recipient of good, thus also of mercy and peace. Therefore now it follows that where Divine good is not in Divine truth, there the face of Jehovah is not; and it also follows that where there is evil in falsity, the Divine is not manifested. This is meant by Jehovah hiding and turning away His face, in the following passages — in Isaiah: *Your sins have hid the face of Jehovah from you* (lix. 2). In Jeremiah: *For their wickedness I have hid My face from this city* (xxxiii. 5). In Ezekiel: *I will turn away My face from them, and they profane My secret* [*place*] (vii. 22). And in Micah: *Jehovah will hide His face from them, according as they have wrought evil in*
9 *their doings* (iii. 4). Yet it is to be known that Jehovah, that is, the Lord, never turns away His face from man, but that man who is in evil turns away his face from the Lord. And because then the Divine is at his back, therefore it appears as if this hides or turns itself away. The case indeed is actually so: infernal spirits all turn their back to the Lord as the Sun, but angels always turn their face to Him. In like manner does man as to his spirit, while he lives in the world.

10580. *And Jehovah said, Behold, there is a place by Me, and thou shalt stand upon a rock.* That this signifies a state of faith in God, is evident from the signification of place, as state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967, 10146); and from the signification of rock, as faith (n. 8581, 10438). It is a state of faith in God, because it is said, a place by Me. That this is signified by these words no one can know unless from the internal sense, thus unless he knows what is meant in that sense

by place, and what by rock. For without that sense, of what consequence would it be that there was a place with Jehovah upon a rock? It could only mean that Jehovah dwelt there and gave Moses a place by Him, when yet Jehovah dwells in heaven with angels and in the church with men. The signification of a rock as faith is from appearances in the other life. There they who are in faith dwell upon rocky heights, but they who are in love dwell upon mountains. The rocky heights there appear of stone, but the mountains not of stone, because they are elevations of earth. Thus it is that rock signifies faith.

10581. *And it shall come to pass while My glory passeth by.* That this signifies the interiors of the Word, of the church, and of worship, is evident from the signification of the glory of Jehovah, as interior Divine things of the Word, of the church, and of worship (as above, n. 10574).

10582. *That I will put thee in a cleft of the rock.* That this signifies the obscurity and falsity of faith such as is with those who are in externals without an internal, is evident from the signification of a cleft of the rock, as obscurity and falsity of faith; for by rock is signified faith, as just above (n. 10580), and by a cleft its obscurity and also its falsity, as may be seen below. It is said such as is with those who are in externals without an internal, because with such all truth which is of faith is in obscurity and is also mixed with falsity. For such of them as believe the Word believe it according to the letter throughout, and not according to its interior meaning; and they who so believe cannot be in any light, for light from heaven flows in through the internal into the external. Moreover what they believe without light from heaven appears as truth, but still with them it is falsity, for concerning truth they have a material and earthly, and not at the same time a spiritual and heavenly idea, and every material and earthly idea, if light from heaven be not therein, abounds in fallacies. For example: James and John, because they had an earthly idea

concerning the Lord's kingdom, asked that they might sit one on His right hand and the other on the left in His kingdom; but Jesus said, *Ye know not what ye ask. . . . Ye know that the rulers of the Gentiles lord it over them. . . . Not so shall it be among you; but whosoever would become great among you, let him be your minister; and whosoever would be first, let him be your servant* (Matt. xx. 21, 22, 25–27). They who are such, like those at that time, do not know what the heavenly kingdom is, nor what the glory there is, nor what love is, yea, nor what faith is, in general not what good is; for they judge from things corporeal and earthly, and every enjoyment of the body and of its senses they call good, and eminence over others they call glory, the love of the world and the love of self they call heavenly love, and what they learn and become persuaded of they call faith. When they think about God, they think materially, and therefore either deny God and regard nature as God, or worship idols or dead men. Thus it is plain how obscure is faith with those who are in merely external things, and indeed that it is false. In such obscurity and falsity of faith are they who believe the Word only as to the sense of its letter without doctrine drawn from it by one who is enlightened. They who read the Word without doctrine are like those who walk in darkness without a lamp. Such are all merely sensual men. That the Jewish nation is such is plain, for they explain all things of the Word according to the sense of the letter, for the reason that they are in externals separate from what is internal. Such in the other life do not dwell upon rocky heights, but either in caves there or in clefts of the rocks. That a cleft of the rock is obscurity and falsity of faith is evident also from other passages in the Word — as in Isaiah: *In that day, Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the valleys of desolations and in the clefts of*

the rocks (vii. 18, 19). In this passage is described the coming of the Lord and the state of the church at that time, that there would be desolation of all things which are of spiritual truth and good. For by those words is signified that the man of the church would have receded then from internals and become altogether external, thus merely sensual. To become sensual is not to apprehend and believe anything but what the external senses assert. The fly in the uttermost part of the rivers of Egypt is the falsity of the wholly external or merely sensual man; the bee in the land of Assyria is the falsity of reasoning therefrom; the river-beds or valleys of desolations are the truths of doctrine altogether desolated; and the clefts of the rocks are falsities of faith therefrom. Who could conceive that those words signify such things? They would be altogether hidden unless disclosed by the internal sense. Again: *In that* 5
day a man shall cast away the idols . . . which they made for themselves to bow unt. the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks (ii. 20, 21). To bow unto moles and bats is to worship such things as are in thick darkness and in the shade of night, that is, external without an internal; to go into the caverns of the rocks and into the clefts of the ragged rocks is into the obscure and dark things of faith, thus into falsities. In Jeremiah: *I will bring again the sons of Israel* 6
into their land . . . and I will send many fishers, and they shall fish them; and . . . hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks (xvi. 15, 16). In this passage the subject is the restoration of the church, which is signified by bringing again the sons of Israel into their land; to fish them is to instruct in the externals of the church; to hunt them is to instruct in the internals thereof; they who are on mountain and on hill are those who are in love and in charity; they in the holes of the rocks are those who are in faith, not being yet enlightened, thus who are in obscurity

7 of faith. Again: *I have made thee small among the nations . . . the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill* (xlix. 15, 16). And in Obadiah: *The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, in the height of thy habitation; that saith in thine heart, Who shall bring me down to the earth? Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence* (i. 3, 4). To dwell in the holes of a rock is in falsities of faith. The subject here is those who exalt themselves above others, believing that they are more learned than the rest of mankind, when yet they are in falsities and cannot even see truths. Such in the other life dwell in the holes of rocks, and sometimes thrust themselves forth upon the rocks, but they are cast down therefrom into their holes and into the caves which are beneath the rocks. This is meant by holding the height of the hill, and mounting on high as an eagle, and setting his nest among the stars, and yet being brought down. From these examples it may now be evident that by putting Moses in a cleft of the rock is signified the obscurity and falsity of faith such as is with those who are in externals without an internal; for by Moses is here meant the people, because he here represents their head (see n. 10556).

10583. *And will cover thee with My hand until I have passed by.* That this signifies the closing of the internal, is evident from the signification of covering Moses with the hand, as closing the internal of the church, of worship, and of the Word, which is above their external. The reason why it is their internal which is signified, is, that covering with the hand involves this, that they see not the glory and the face of Jehovah; and by the glory of Jehovah is signified the internal of the Word, of the church, and of worship (see n. 10574), as in like manner by the face of Jehovah (n. 10567, 10568, 10578).

10584. *And I will take away Mine hand, and thou shalt*

see My back: and My faces shall not be seen. That this signifies that they should see the externals of the Word, of the church, and of worship, but not the internals thereof, is evident from the signification of the back of Jehovah, as the externals of the Word, of the church, and of worship — of which in what follows; and from the signification of the face of Jehovah, as the internals thereof — of which above (n. 10578). Thus by seeing the back and not the face of Jehovah is signified seeing the externals of the Word, of the church, and of worship, and not the internals thereof. That the Israelitish and Jewish nation was such, and is such at this day also, has been shown in all that precedes of this and the former chapter. The reason why the back of Jeho- 2
vah signifies the externals of the Word, of the church, and of worship, is, that the face signifies the internals (see n. 10578). And they are said to see the back of Jehovah and not the face who believe and adore the Word, but only its external, which is the sense of the letter, and do not go more interiorly, as do those who are enlightened, and form for themselves doctrine from the Word, by which they may see its genuine sense, thus its interior sense. That the Word without doctrine cannot be apprehended, and that doctrine drawn from the Word by one who is enlightened ought to be as a lamp to the understanding, may be seen above (n. 9382, 9409, 9410, 9424, 9430, 10105, 10324, 10400, 10431), also that the internal sense of the Word teaches that doctrine (n. 9430). From these considerations it may be evident what it is to see the back of Jehovah and not His face. But they who do not believe the 3
Word, do not even see the back of Jehovah, but turn themselves away from Jehovah and see only themselves and the world. These are they who are meant by those in the Word that are said to turn their back to the temple and to worship the sun, of whom it is written in Ezekiel, *I was brought into the inner court of the house of Jehovah, and behold . . . about five and twenty men, with their backs*

toward the temple of Jehovah, and their faces toward the east; and they bowed themselves toward the rising of the sun (viii. 16). By the sun and its rising is meant the sun of the world and its rising, and thereby is signified the love of self, which love is altogether opposite to love to the Lord. Thus it is that the sun of the world is presented in the idea of angels as something at the back altogether obscure; but the Lord, Who is the Sun of heaven, appears before the face (n. 7078). Of these men it is said that they turn their backs to the temple, and also that they go backward, in Jeremiah: *Thou hast forsaken Jehovah, thou art gone backward* (xv. 6); and in another place in the same prophet: *They have gone away in the stubbornness of their evil heart, and are gone backward, and not forward* (vii. 24).

CONCERNING THE FOURTH EARTH IN THE STARRY HEAVEN.

10585. To this earth, now to be described, I was not conveyed as to the other earths, but the spirits themselves who were from that earth were brought to me. And when they were at a distance they were seen as a roll extended in length, not continuous, but in divisions, for there were many of them and they were in companies. They were borne first toward lower levels, and it was perceived that they were attempting to ascend thence and thus to come to me, but that they could not. Wherefore they proceeded a little to the left in front even to the earth Mars, and there they strove to rise up, and this was effected, but with difficulty. The reason of this was that they were altogether of a different genius from the spirits of our earth, and they who are of a different genius are conveyed by various ways, so that spirits may be associated with them by means of whom conjunction may be effected. For affections and thoughts are what conjoin and disjoin spirits and angels. In proportion as they differ with respect to affections and

thoughts, in the same proportion they appear separated from one another, but still they are conjoined by intermediate spirits, when it so pleases the Lord. This was the reason why they were brought even to the earth Mars.

10586. After they were conjoined to these, they immediately appeared above the head, thus near me, for by conjunction with these consociation was effected as to affections and thence thoughts with the spirits of our earth who were about me, and according to consociation as to affections and thoughts presence becomes apparent, as may be evident from what has been said above. They then spoke with me and said that they had there found congenial spirits.

10587. The conversation was first concerning their speech on their own earth. They said that they hold conversation with one another by an internal way, and not as others by an external way, and that this is done by means of the atmosphere and by means of sight, and in this manner. They think within themselves, and the ideas of the thought are communicated to another by a kind of gliding into the interiors of the ears by a way unknown on this earth, except to those skilled in anatomy. For there is a certain canal within the mouth, called the Eustachian tube, which is open in the mouth and ends in the chamber of the ear, and is encompassed with a thin membrane. Through this channel air respired passes with a gentle sound, and thus thought speaking is communicated. This is effected by means of the atmosphere, as just said. Moreover when they so speak together, they also move the lips both in a general way and in a particular way, and those little motions proceed toward the eyes, especially toward the left eye, and their interior thought and its living quality there manifests itself. This is effected by means of sight, as above said. Thus it was plain that their face acts in unity with their thought, for the face was altogether formed to image and represent those things which man thinks and

loves. Thus indeed the face is called the index of the mind. This is the case with the sincere, but it is otherwise with the insincere, with pretenders, and with hypocrites. To confirm me in the truth of this, it was given me to move my lips and my face in like manner with them, and then by the agreement to perceive the objects of their thought. They were asked whether any speak there by sonorous voice or articulated sound. They said that they do not know what is meant by the articulation of sound, but that they know what sound is. On hearing these things, I perceived the reason why they were conducted to the spirits of the earth Mars and consociated with them before they came to me; for a similar speech prevails among them, as may be seen where the inhabitants and spirits of that earth have been described (n. 7359–7362).

10588. From hearing what they said a doubt occurred concerning their respiration, whether it was similar to that of the men of our earth; and it was said that it was indeed similar, but that it is not articulated on the way when it goes forth into sound, as is done with us in the trachea and the larynx, also that their lips are moved not only by the influx of ideas into their fibres, but also by an inward breathing of the lungs.

10589. Some of the spirits of our earth suggested a doubt whether these were from the starry heaven; wherefore it was given to angels to explore whence they were, and it was found that they were from a star which is their sun very far distant from the sun of our world, and that its situation was beneath near the milky way, and that this star is among the lesser stars.

10590. There will be a continuation concerning this fourth earth in the starry heaven at the close of the following chapter.

CHAPTER THIRTY-FOURTH.

THE DOCTRINE OF CHARITY AND FAITH.

10591. Man is so created that as to his internal he cannot die, for he can believe in God and also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live for ever.

10592. This internal is with every man who is born. His external is that by which he brings into effect the things which are of faith and love, thus which are of the internal. The internal is what is called the soul, and the external is what is called the body.

10593. The external which man carries about in the world is accommodated to uses in the world. This external is what is laid aside when man dies; but the external which is accommodated to uses in the other life does not die. This latter external together with the internal is called a spirit, a good spirit and an angel if man in the world had been good, and an evil spirit if man in the world had been evil.

10594. The spirit of man appears in the other life in the human form altogether as in the world. He enjoys also the faculty of seeing, of hearing, of speaking, and of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting, as in the world. In a word, he is a man as to all and every thing, except that he is not encompassed with that gross body with which he was in the world. This he leaves when he dies, and he never resumes it.

10595. It is this continuation of life which is meant by resurrection. The reason why men believe that they are

not to rise again until the final judgment, when also everything visible of the world is to perish, is, that they have not understood the Word, and that sensual men place the very life itself in the body, and believe that unless the body should live again man would be at his end.

10596. The life of man after death is the life of his love and the life of his faith. Therefore such as his love had been and such as his faith when he lived in the world, such his life remains for ever. The life of hell is the lot of those who have loved themselves and the world above all things, and the life of heaven the lot of those who have loved God above all things and the neighbor as themselves. These are they who have faith, but the former are they who have not faith. The life of heaven is what is called life eternal, and the life of hell is what is called spiritual death.

10597. That man lives after death the Word teaches, as where it is said that God is not the God of the dead but of the living (Matt. xxii. 32); that Lazarus after death was taken up into heaven, but the rich man was cast into hell (Luke xvi. 22, 23); that Abraham, Isaac, and Jacob are in heaven (Matt. viii. 11; xxii. 32: Luke xvi. 23–25, 29); that Jesus said to the thief, *To-day shalt thou be with Me in paradise* (Luke xxiii. 43); and in other places.

CHAPTER XXXIV.

1. And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest.

2. And be ready for the morning, and come up in the morning unto mount Sinai, and stand for Me there on the head of the mount.

3. And no man shall come up with thee, and also no

man shall be seen in all the mount; and no flock nor herd shall feed from before that mount.

4. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah commanded him, and took in his hand the two tables of stone.

5. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah.

6. And Jehovah passed by upon his face, and called, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and plenteous in goodness and truth;

7. Keeping goodness unto thousands, bearing iniquity and transgression and sin: and in freeing will not set free; visiting the iniquity of the fathers upon the sons and upon the sons' sons, upon the third and upon the fourth generations.

8. And Moses made haste, and bowed himself to the earth, and worshipped.

9. And he said, If now I have found grace in Thine eyes, O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiffnecked people; and be forgiving to our iniquity and our sin, and make us Thine inheritance.

10. And he said, Behold, I make a covenant: before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations: and all the people in the midst of whom thou art shall see the work of Jehovah, for it is a wonderful thing that I do with thee.

11. Observe thou that which I command thee this day: behold, I drive out from before thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12. Take heed to thyself, that thou make not a covenant with the inhabitant of the land whither thou goest, lest it be for a snare in the midst of thee:

13. Wherefore ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their groves:

14. For thou shalt not bow thyself to another god: for Jehovah, whose name is Jealous, He is a jealous God:

15. Lest thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice unto their gods, and one call thee and thou eat of his sacrifice;

16. And thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods.

17. Thou shalt not make for thee molten gods.

18. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed of the month Abib: for in the month Abib thou camest out from Egypt.

19. All that openeth the womb is Mine; and of all thy cattle thou shalt give the male, that openeth of ox and sheep.

20. And that which openeth of an ass thou shalt redeem with a lamb or kid: and if thou wilt not redeem it, thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And My faces shall not be seen empty.

21. Six days thou shalt work, and on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest.

22. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest, and the feast of ingathering at the revolving of the year.

23. Three times in the year shall every male of thine appear before the faces of the Lord Jehovah, the God of Israel.

24. For I will drive out nations from before thy face, and enlarge thy border: neither shall any man desire thy land, when thou goest up to see the face of Jehovah thy God three times in the year.

25. Thou shalt not sacrifice the blood of My sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not remain all night unto the morning.

26. The first of the firstfruits of thy ground thou shalt bring unto the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk.

27. And Jehovah said unto Moses, Write for thee these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28. And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words.

29. And it came to pass, in the going down of Moses from mount Sinai with the two tables of the Testimony in Moses' hand, in his going down from the mount, that Moses wist not that the skin of his face shone in his speaking with Him.

30. And Aaron and all the sons of Israel saw Moses, and behold, the skin of his face shone; and they feared to come nigh him.

31. And Moses called unto them; and Aaron and all the princes in the congregation returned unto him: and Moses spake to them.

32. And afterward all the sons of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai.

33. And until Moses had done speaking with them, he put a veil on his face.

34. And when Moses went in before Jehovah to speak with Him, he took the veil off, until he came out; and he came out, and spake unto the sons of Israel that which was commanded;

35. And the sons of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him.

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10598. In this chapter in the internal sense is described the church about to be established with the Israelitish nation. But as that nation was of such a character that it could not receive the Divine interiorly, it was accepted in order that the representative of a church, though not a church, might be with it. This is the subject from the first verse to the ninth.

10599. Afterward in the internal sense the subject is the principal things of the church, which were altogether to be observed that this nation might represent a church. This is the subject from the tenth to the twenty-eighth verse.

10600. Lastly, the subject is the shining of the Divine internal of the Word, of the church, and of worship through their external, but not to the view of that nation. This is signified by the shining of the skin of Moses' face, and by the interposition of a veil when he spake with the people. This is the subject from the twenty-ninth verse to the end.

INTERNAL SENSE.

10601. Verses 1–9. *And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. And be ready for the morning, and come up in the morning unto mount Sinai, and stand for me there on the head of the mount. And no man shall come up with thee, and also no man shall be seen in all the mount; and no flock nor herd shall feed from before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah commanded him, and took in his hand the two tables of stone. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah.*

And Jehovah passed by upon his face, and called, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and plenteous in goodness and truth; keeping goodness unto thousands, bearing iniquity and transgression and sin: and in freeing will not free; visiting the iniquity of the fathers upon the sons and upon the sons' sons, upon the third and upon the fourth generations. And Moses made haste, and bowed himself to the earth, and worshipped. And he said, If now I have found grace in Thine eyes, O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiff-necked people; and be forgiving to our iniquity and our sin, and make us Thine inheritance. "And Jehovah said unto Moses" signifies what was concluded concerning the Israelitish nation; "Hew thee two tables of stone like unto the first" signifies the external of the Word, of the church, and of worship, such as it was for the sake of that nation; "and I will write upon the tables the words that were on the first tables, which thou brakest" signifies the Divine celestial and spiritual interior things of the former [tables] in these externals also. "And be ready for the morning, and come up in the morning unto mount Sinai" signifies a new beginning of revelation of Divine truth; "and stand for Me there on the head of the mount" signifies from the inmost heaven where is Divine love. "And no man shall come up with thee" signifies that the Israelitish nation cannot be in Divine truth; "and also no man shall be seen in all the mount" signifies that they are altogether removed from it, thus out of it; "and no flock nor herd shall feed from before that mount" signifies that neither could they be instructed concerning the interior and exterior good of the church, of worship, and of the Word. "And he hewed two tables of stone like unto the first" signifies the external of the Word, of the church, and of worship, such as it was for the sake of the Israelitish nation; "and Moses rose up early in the morning, and went up unto mount Sinai" signifies a new beginning of the revelation of Divine truth; "as Jehovah

commanded him" signifies that it was done because they insisted; "and took in his hand the two tables of stone" signifies the external of the Word, of the church, and of worship, such as it was for the sake of the Israelitish nation. "And Jehovah descended in the cloud, and stood with him there" signifies the external of the Word in which is the Divine; "and called on the name of Jehovah" signifies the worship of the Lord from the truths and goods of faith and love. "And Jehovah passed by upon his face" signifies Divine internal things in external; "and called Jehovah, Jehovah, a God merciful and gracious" signifies the Divine Itself, the Divine Human, and the Divine proceeding, from which is all good; "slow to anger" signifies the Divine clemency; "and plenteous in goodness and truth" signifies that He is good itself and truth itself; "keeping goodness unto thousands" signifies for ever; "bearing iniquity and transgression and sin" signifies the removal of evil and of its falsity that it do not appear; "and in freeing will not set free" signifies endurance even to consummation; "visiting the iniquity of the fathers upon the sons, and upon the sons' sons" signifies the rejection and damnation of evils and their falsities in a long series; "upon the third and upon the fourth generations" signifies the damnation of falsities and of evils therefrom. "And Moses made haste, and bowed himself to the earth, and worshipped" signifies reception then from influx into the external, and worship from humiliation. "And he said, If now I have found grace in Thine eyes, O Lord" signifies because such an external was accepted; "let the Lord, I pray thee, go in the midst of us" signifies that the Divine may be within in it; "for it is a stiffnecked people" signifies though the Israelitish nation does not receive the Divine interiorly; "and be forgiving to our iniquity and our sin" signifies that their interiors may be removed which abound in falsities and evils; "and make us Thine inheritance" signifies that still the church may be there.

10602. *And Jehovah said unto Moses.* That this signifies what was concluded concerning the Israelitish nation, is evident from the signification of said, when by Jehovah unto Moses, as answer, but here what is concluded, since "said" involves the things which follow, because they are what He said, or what are said; here therefore by said is signified what was concluded concerning the Israelitish nation, as described in the two preceding chapters. It was concluded that a church might indeed be instituted among them and the Word written among them, but that they were only in externals, and not at all in the internal. To be in externals and not in the internal is to worship externals as holy without an acknowledgment of the Lord and without love to God for the sake of God, but for the sake of self, which is to love self and not God; yea, it is to turn one's self away from God and not to turn one's self toward God. But since they could be in a holy external for the sake of self, and this could be miraculously converted into a holy external for the sake of God by the spirits with them, and be received from these by angels and thus be elevated into a holy internal, therefore that nation still was accepted, as may be seen above (n. 10500, 10570). This conclusion is what is contained in this chapter, thus which is signified by, Jehovah said unto Moses.

10603. *Hew thee two tables of stone like unto the first.* That this signifies the external of the Word, of the church, and of worship, such as it was for the sake of that nation, is evident from the signification of tables of stone, as the external of the Word (see n. 10453, 10461). The external of the Word is the sense of its letter. That it is also the external of the church and of worship is because the church is from the Word, and also worship, for all the truth that is of faith and the good that is of love, which constitute the church and also worship, must be from the Word; thus since in the Word there is an external and an internal, there is also an external and an internal in the church and in wor-

ship. The signification is further evident from that of hewing them, when done by Moses, as making the external such on account of that nation — of which in what follows; and from the signification of like unto the first, as in imitation, for the first were made by Jehovah, but these by
2 Moses. That the first which were made by Jehovah were broken by Moses when he saw the worship of the golden calf instead of Jehovah by that nation, was of Providence, since the external of the Word, which is signified by the two tables of stone, could not be so written with that nation, which in heart was merely idolatrous. Thus it is that the first tables were broken and that now it is said unto Moses that he should hew others in imitation of the first. It is said in imitation, because the internal sense remained and the external sense was changed. The internal sense is signified by Jehovah writing upon these tables the same
3 words which were upon the first. That this subject may appear in clearer light, it may here be explained in what manner the external sense or sense of the letter was changed for the sake of that nation. For the sake of that nation, altars, burnt offerings, sacrifices, bread offerings and drink offerings were commanded, and therefore both in the historic and the prophetic Word those things are mentioned as the most holy things of worship, when yet they were allowed only because they were first instituted by Eber, and they were altogether unknown in the ancient representa-
4 tive church (see n. 1128, 2180, 2818). It was for the sake of that nation also that there was Divine worship in Jerusalem alone, and that therefore that city was esteemed holy, and was also called holy in both the historic and the prophetic Word. The reason was that this nation was in heart idolatrous, and therefore unless they had all come together unto that city at each festival, every one in his own place would have worshipped some god of the gentiles, or a graven and molten image. For the sake of that nation also it was forbidden to have holy worship upon mountains

and in groves, as had the ancients, and this was done that they should not set idols there and worship the trees themselves. For the sake of that nation also it was permitted 5
to take many wives, a thing altogether unknown in ancient times, and likewise to put away their wives for various causes. Thus laws were enacted concerning such marriages and divorces, which otherwise would not have entered into the external of the Word. Wherefore this external is spoken of by the Lord as given by Moses, and as granted because of the hardness of their hearts (Matt. xix. 8). For the sake of that nation mention is so often made of Jacob and likewise of the twelve sons of Israel, as the only elect and heirs — as in the Apocalypse (vii. 4–8) and in other places, though they were such as they are described in the Song of Moses (Deut. xxxii. 15–43), and also in the prophets throughout, and by the Lord Himself. There are other things also which form the external of the Word for the sake of that nation. This is the external which is signified 6
by the two tables hewed by Moses. That still in that external the Divine internal is not changed, is signified by Jehovah writing upon these tables the same words which were upon the first tables.

10604. *And I will write upon the tables the words that were on the first tables, which thou brakest.* That this signifies the Divine celestial and spiritual interior things of the former [tables] in these externals also, is evident from the signification of these tables, as the externals of the Word, of the church, and of worship (see above, n. 10603); and from the signification of the words that Jehovah wrote upon them, as Divine interior things, thus the things which are of the internal sense (see n. 10453, 10461), which things, since they appear in heaven before the angels and in light there, are called celestial and spiritual. The celestial things therein are those which are of love, and the spiritual are those which are of faith from love. From this it is plain that by the words, I will write upon the tables the

words that were on the first tables which thou brakest, is signified that the Divine interior celestial and spiritual things of the Word, of the church, and of worship are in these externals also. How it is in regard to this may be
2 seen in the number immediately preceding. Forasmuch as at this day it is altogether unknown that in the Word there is an internal sense, or what the internal sense of the Word is, something further shall be told about it. The ideas of thought of angels are not natural, such as are the ideas of thought of men, but are spiritual. Nevertheless the quality of their spiritual ideas can hardly be comprehended by man except by interior thought and reflection upon the first conceptions [*initiamenta*] of his thoughts. That these are without expressions of speech is known from this, that they are such that man can in a moment comprehend more things than he is able to express by speech in much time. These ideas of thought are of his spirit. But the ideas of thought which man comprehends and which fall into words are natural, and by the learned are called material; whereas the former or interior ideas are called spiritual, and by the learned, immaterial. Into these ideas man comes after death when he becomes a spirit, and by these ideas he converses with other spirits. There is a correspondence between these two classes of ideas, and by correspondence the spiritual ideas are turned into the natural, when man speaks. This is not known to man because he does not reflect upon it, and no others are capable of reflecting upon it than those who think interiorly, that is, who think in their spirit abstractly from the
3 body. Sensual men cannot do this at all. Now since there is correspondence between spiritual thought and natural, and since angels are in spiritual thought, they perceive spiritually what man perceives naturally, and this in an instant without any reflection upon the difference. This is effected principally when man reads the Word, or when he thinks from the Word, for the Word is so written that there is

correspondence in the whole and in every part — as for example, when man reads these words of the Lord in Matthew: *After the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man . . . and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and glory* (xxiv. 29, 30). These words 4 angels apperceive altogether otherwise than man. By the sun which shall be darkened they do not perceive the sun, but love to the Lord; by the moon they do not perceive the moon, but faith in the Lord; by the stars not stars, but knowledges of good and truth; by the Son of Man they perceive the Lord as to Divine truth; by the tribes of the earth all the truths of the church; by the clouds of heaven the Word in the sense of the letter, and by power and glory the Word in the internal sense. Into this understanding of those words, angels come in a moment by correspondence when man reads them; nor do they know that man thinks of the sun, the moon, the stars, the clouds of heaven, and the rest. The reason is that angels are in a spiritual idea, and a spiritual idea is such that the things which are of nature are turned into things of heavenly light, which is Divine truth from the Lord. That angels so perceive the 5 Word, when man reads it, is also because they are with man, and dwell in his affections, and that man as to his spirit is in society with spirits, and as to interior thought, which is spiritual, with angels of heaven. From this indeed man has the faculty of thinking. These things have been said that it may be known what the internal sense of the Word is, or what are the interior things of the Word, of the church, and of worship which are called celestial and spiritual.

10605. *And be ready for the morning, and come up* [*in the morning*] *unto mount Sinai.* That this signifies a new

beginning of revelation of Divine truth, is evident from the signification of morning, as an arising state or a beginning, in this case a new beginning, of which in what follows; and from the signification of mount Sinai, as heaven from which comes Divine truth, thus from which comes revelation (see n. 8805, 8931, 9420). That morning is an arising state or a beginning is because all times signify states, for the reason that in heaven time is not thought of, but only changes of state as to affections and thoughts therefrom, and because changes of state there are as the times of the day—morning, midday, evening, and night—and the morning is that from which they begin. It may seem strange that in heaven there are not times, when yet they live there one with another like men in the world, though with a difference as to intelligence, wisdom, and happiness. But the reason is that the light there from the Sun, which is the Lord, does not undergo daily changes like the light from the sun in the world, but varies according to states of love and faith with the angels, which states undergo changes like states of heat, of light, and of shade every day in the earth. The reason of this is that the light from the Sun there, which is the Lord, is Divine truth, and the heat from that Sun is love, with which angels are affected as are men with the state of light and heat in the world. That light in heaven is from the Lord as a Sun there, may be seen in the passages cited above (n. 9548, 9684). That this light is Divine truth from which angels and men have intelligence and wisdom, may also be seen in passages cited above (n. 9548, 9684, 9571, 10569); and that times signify states (n. 10133); that in heaven states vary like the times of day and year in the world (n. 5962, 8426), that morning is the first of those states, thus a new beginning (n. 8427, 10114), and that in heaven there is a state of evening and twilight, but not a state of night (n. 6110).

10606. *And stand for Me there on the head of the mount.* That this signifies from the inmost heaven where

is the Divine love, is evident from the signification of mount Sinai, as heaven from which comes revelation (see n. 8805, 8931, 9420); and from the signification of its head or summit, as the inmost heaven (n. 9422, 9434). That it is where is the Divine love, is because in the inmost heaven celestial love reigns, which is love to the Lord from the Lord, but in the lower heavens spiritual love reigns, which is charity toward the neighbor (n. 10438). Thus it is plain that by the words, Be ready by the morning, and come up unto mount Sinai, and stand for Me there on the head of the mount, is signified a new beginning of revelation of Divine truth from the inmost heaven where is the Divine love, thus from Divine love. Therefrom also the Word descends, which is Divine revelation.

10607. *And no man shall come up with thee.* That this signifies that the Israelitish nation cannot be in Divine truth, is evident from the signification of not coming up, here into mount Sinai with Moses, as not to be in heaven from which is revelation of Divine truth, thus not to be able to be in Divine truth, for by mount Sinai is signified heaven from which comes the revelation of Divine truth (see n. 8805, 8931, 9420, 10605); and by Moses is represented the external of the church, of worship, and of the Word, which receives Divine truth. That the Israelitish nation is meant is plain, for it is said of it, no man shall come up with thee, and, neither let any man be seen throughout all the mount. That Moses here represents 2
the external of the Word, of the church, and of worship, which receives Divine truth, is evident from each particular contained in this chapter, as that Moses should go up unto mount Sinai, and should stand there on the head of it, and that the people should be removed therefrom. In what follows also Jehovah speaks unto Moses as unto him, and not unto the people — in verse 10, "All the people in the midst of whom thou art shall see that it is a wonderful thing that I do with thee"; in verse 11, "Observe thou

that which I command thee this day: behold, I drive out from before thy face"; in verse 12, "Take heed to thyself, that thou make not a covenant with the inhabitant of the land whither thou goest"; in verse 14, "Thou shalt not bow thyself to another god"; in verse 15, "Lest thou make a covenant with the inhabitant of the land . . . and one call thee and thou eat of his sacrifice"; in verse 16, "And thou take of his daughters for thy sons," and so on. Afterward it is said that the skin of Moses' face shone, and that the people were afraid to come nigh him, and that on this account he put a veil on his face when he spoke with
3 the people. From all this it is plain that Moses in this chapter represents the external of the Word, of the church, and of worship; which receives Divine truth, thus through which Divine internal truth shines. That Moses represents that external, and not the internal, is also plain from each particular in this chapter, as that Jehovah descended in the cloud, and stood with him, for by a cloud is signified the external of the Word; and then that Jehovah commanded him the external things of the church and of worship, which were to be observed, and not the internal things. The like external was represented by Moses in the preceding chapter, as is plain from verses seven to eleven, and from verses seventeen to twenty-three (n. 10563, 10571). But the external which did not receive the internal appertained to the Israelitish nation.

10608. *And also no man shall be seen in all the mount.* That this signifies that they are altogether removed therefrom, thus out of it, is evident from the signification of the mount, here mount Horeb, as heaven in the whole complex, thus also Divine truth; for whether we say heaven or Divine truth it is the same, since the angels of whom heaven consists are receptions of Divine truth. The whole extent of that mountain was called Horeb, and the more elevated mount in the midst of it was called mount Sinai. Thus by Horeb is signified heaven, or what is the same, Divine truth

in the whole complex, its internal by mount Sinai and its external by the mountainous land round about. So it is that by Horeb, when the mountainous land round about is also meant, is signified the external (see n. 10543). The Israelitish nation, because they were in an external which did not receive the internal, thus in an external separate from the internal, or what is the same, out of that in which is the internal, were on that account commanded that no man should be seen throughout all the mount. The like is signified by that nation standing at the door of the tent in which Moses was and bowing themselves unto it, in the preceding chapter (verses 8–10, see n. 10545–10555). It 2
shall be here briefly told whence it is that mount Horeb and Sinai signify heaven and Divine truth. It is believed in the world that angels are in a region above that of the atmosphere, and that they subsist there as aerial beings, and that they have no plane to stand upon. The reason why there is such an opinion in the minds of many men, is, that they do not apprehend that angels and spirits are in a like form as men on earth, thus that they have faces, that they have arms and hands, that they have feet, in a word that they have a body, and still less that they have houses or dwellings; when yet angels and spirits dwell together just as men on the earth, upon land, celestial angels upon mountains and spiritual angels upon rocky heights, and they who have not yet become angels on plains between, while infernal spirits dwell beneath the mountains and rocky heights. These things are said that it may be known 3
whence it is that mountains in the Word signify heaven, and in particular mount Horeb and mount Sinai. Moreover interior angels dwell higher upon the mountains, and the higher they dwell the more interior and perfect they are. Thus it is plain why Jehovah descended upon the top of mount Sinai when the law was promulgated, and why Moses was directed to stand with Him on the head of the mount. Mountains upon earth are not heaven, but represent the mountains upon which are angels in heaven.

10609. *And no flock nor herd shall feed from before that mount.* That this signifies that neither could they be instructed concerning the interior and exterior good of the church, of worship, and of the Word, is evident from the signification of a flock, as interior good, and from the signification of a herd, as exterior good (see n. 5913, 6048, 8937); from the signification of feeding, as being instructed (n. 5201, 6277); and from the signification of the mount, here mount Horeb, as the external of the church, of worship, and of the Word (n. 10543). Thus it is plain that by those words is signified that neither could that nation be instructed concerning the interior and exterior good of the church, of worship, and of the Word, since they were out of that external and not in any manner within. The reason why they could not be instructed concerning that good, was, that they were in the loves of self and of the world, and they who are in those loves cannot in anywise know what celestial and spiritual good is, thus what the good of the church is, for this good is spiritual and celestial, because Divine. If that good were described to them, they would not at all apprehend it, since the internal, where
2 is the perception of that good, is closed with them. That such things are signified by the flock and herd not feeding before the mount, may seem strange to those who keep the mind fixed in the historic meaning of the Word only, and do not think further than that something is signified respecting the nation itself. And they do not know anything further who are not acquainted with the internal sense of the Word, in which sense flock and herd do not signify flock and herd, but interior and exterior good with man. For what has the Word, which is Divine, in common with flock and herd, or with beast? but only with men, their worship, love, and faith, thus with such things as constitute
3 the church with men. In this is the Word Divine. That flock and herd signify such things, and not flock and herd, is evident from the passages in the Word where they are

named — as in David: *Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen* [*flocks and herds*], *yea, and the beasts of the field* (Ps. viii. 6, 7). This is said of the Lord and of His power over all things in heaven and on earth; by flocks and herds are signified interior and exterior goods with men, and by beasts affections with them. Of what consequence would it be otherwise to describe the power of the Lord, which is Divine, over flocks, herds, and beasts? That beasts are the affections with man may be seen in the passages cited above (n. 9280). And in Joel: 4 *The day of Jehovah is near, and as devastation from Schaddai shall it come. . . . The beasts groan, the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate* (i. 15, 18). In this passage also beasts stand for the affections with man, herds of cattle and of sheep for interior and exterior goods. For the subject is the coming of the Lord, which is signified by the day of Jehovah, also the vastation of the church at that time, that is, that there was no longer any good of love or good of faith. These goods are what is signified by beasts, herds, and flocks. Without such meaning of the words, what sense could there be in the beasts groaning, the herds of cattle being perplexed, and the flocks of sheep being made desolate? for what has this to do with the church? By the pasture which they then had not is signified that there is no truth by which they may be instructed. In Jere- 5 miah: *Shame hath devoured the labor of our fathers from our youth; their flocks, their herds, their sons and their daughters* (iii. 24). Here also by flocks and herds are signified the goods of the church, which are the goods of love and of faith, interior and exterior. In Isaiah: *I will* 6 *bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains. . . . And Sharon shall be a fold of the flock, and the valley of Achor a place for the herd to lie down in, for My people that have sought Me* (lxv. 9, 10).

By Jacob and Judah in this passage is not meant the people of Jacob and of Judah, but the celestial church external and internal, by Jacob the external, by Judah the internal. The internal good of that church is signified by a fold of the flock, and the external good by a place for the herd to lie down in. Sharon is the internal where that good is, and the valley of Achor is the external. That Sharon is the internal of the celestial church is evident from the passages where Sharon is mentioned — as in Isaiah (xxxiii. 9, and xxxv. 2) ; and that the valley of Achor is the external
7 of that church, in Hosea (ii. 15). Again in Hosea : Israel, Ephraim, and Judah *shall go with their flocks and with their herds to seek Jehovah; but they shall not find Him* (v. 6). In this passage also flocks and herds signify the interiors and the exteriors with those who are meant by Israel, Ephraim, and Judah. Otherwise to what purpose would it be that they should go with flocks and herds to seek Jehovah?

10610.* *And he hewed two tables of stone like unto the first* signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation.

10611. *And Moses rose up early in the morning, and went up unto mount Sinai.* That this signifies a new beginning of revelation of Divine truth, is evident from what was shown above (n. 10605), where like words occur.

10612. *As Jehovah commanded him.* That this signifies that it was so done because they insisted, is evident from the signification of Jehovah commanded, when concerning the external of the Word such as it was for the sake of the Israelitish nation, which is signified by the two tables of stone hewed by Moses, as that it was so done because they insisted. In the Word throughout, where the Israelitish nation is described and the representative worship instituted among them, it is said that Jehovah com-

* Omitted in the Latin, and supplied from n. 10601.

manded, and by this is not signified what was well-pleasing, but permission that it should be so done because they insisted; for they were urgent to be introduced into the land of Canaan, and that Jehovah should be with them, consequently that a church should be instituted among them — that they so insisted may be seen above (n. 10430, 10535). For example: they were to offer on altars burnt offerings, sacrifices, bread offerings, and drink offerings, concerning which many laws were prescribed, and of which it is also said that Jehovah commanded them, when yet those things were not commanded or ordered, but were permitted, as may be evident from passages adduced from the Word above (n. 2180). In like manner they were allowed to take many wives and to give a bill of divorce for whatever cause; when yet Jehovah did not command this, though it is so said, but only permitted it on account of the hardness of their hearts (Matt. xix. 7, 8); and so in many other cases.

10613. *And took in his hand the two tables* [*of stone*]. That this signifies the external of the Word, of the church, and of worship, such as it was for the sake of the Israelitish nation, is evident from what was shown above (see n. 10603) concerning the signification of the two tables which were hewed by Moses.

10614. *And Jehovah descended in the cloud, and stood with him there.* That this signifies the external of the Word wherein is the Divine, is evident from the signification of the cloud, as the sense of the letter of the Word, thus its external (see preface to Genesis xviii. and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10574); and from the signification of standing with Moses there, when said of Jehovah, as the Divine therein. The reason why Jehovah appeared unto Moses in a cloud, is, that by Moses in this chapter is represented the external of the Word which receives the internal — of which above (n. 10607), for the Lord appears to every one according to his quality

2 (n. 6832, 8814, 8819, 9434, 10551). It shall be here briefly told what the external is which receives the internal, and what the external is which does not receive it. In the Word there is an external sense, there is an internal sense, and there is an inmost sense. The Word in the external sense is such as it appears in the letter; and this sense is natural, because it is accommodated to the apprehension of men, for men think naturally. But the Word in the internal sense is spiritual, because it is accommodated to the understanding of angels in the spiritual kingdom of the Lord, for those angels think spiritually. And the Word in the inmost sense is celestial, because it is accommodated to the perception of angels in the celestial kingdom of the Lord, for the angels in that kingdom think super-spiritually. Inasmuch as the Word is such, it follows that one sense is in another in like order, the inmost in the internal and the internal in the external. Thus there is a connection of all the senses, and influx according to connection, and thus there is subsistence of one from another. From this it is plain that things interior in order are in what is external, in like manner as what is prior is in what is posterior successively, or as end is in cause and cause in effect, or as with man will is in thought and thought in speech.

3 When therefore man is such that in the externals of the Word, of the church, and of worship he perceives what is holy inwardly in himself, there is with him an external in which is an internal, for that holy is from the internal, because from heaven. This is the external which Moses represents. But when man is such that in the external of the Word, of the church, and of worship he does not perceive a holy internal, then there is with him an external separate from the internal. In this external was the Israelitish nation (see n. 10396).

10615. *And called on the name of Jehovah.* That this signifies the worship of the Lord from the truths and the goods of faith and of love, and thus preparation for recep-

tion, is evident from the signification of calling on the name of Jehovah, as the worship of the Lord from the truths and goods of faith and love; for by calling on is signified worship (see n. 440, 2724), and by the name of Jehovah is signified all in one complex by which the Lord is worshipped, thus the all of faith and of love (n. 2724, 6674, 9310). That the name of Jehovah means the Lord as to the Divine Human has been before shown (n. 2628, 6887), and that Jehovah in the Word is the Lord may be seen in the passages cited above (n. 9373). Thus it is plain that by calling on the name of Jehovah is signified the worship of the Lord from the truths and goods of faith and of love. That it is also preparation for reception is because the subject in what now follows is the accepting of the Israelitish nation, for which Moses intercedes.

10616. *And Jehovah passed by upon his face.* That this signifies Divine internal things upon external, is evident from the representation of Moses, as the external which receives the internal (see above, n. 10607, 10614); thus by Jehovah passing by upon his face is signified the Divine internal upon the external.

10617. *And called, Jehovah, Jehovah, a God merciful and gracious.* That this signifies the Divine Itself, the Divine Human, and the Divine proceeding, from which is all good, is evident from the signification of calling on Jehovah, as worship of the Lord (see n. 440, 2724). And since the Divine of the Lord is a trine, namely, the Divine Itself, which is called the Father, the Divine Human, which is called the Son, and the Divine proceeding, which is called the Holy Spirit, therefore it is here said Jehovah, Jehovah, God. The reason why the Divine Itself which is the Father and the Divine Human which is the Son is called Jehovah, Jehovah, and the Divine proceeding is called God, is, that the Lord as to the Divine Itself and as to the Divine Human is Divine good, and as to the Divine proceeding is Divine truth. Wherefore in the Word where

the Divine good is treated of, the Lord is called Jehovah, and where the Divine truth is treated of, He is called God (see n. 2769, 2807, 2822, 3921, 4402, 9167, 10158). The meaning is further evident from the signification of merciful and gracious, as that from Him is all good, for by showing mercy is signified giving celestial good, and by being gracious is signified giving spiritual good (n. 10577). What celestial good is and what spiritual good, may also be seen in the same number.

10618. *Slow to anger.* That this signifies the Divine clemency is evident from the signification of slow to anger, when said of Jehovah, as that He long endures the evils of man, for to be long-suffering, or slow, is to endure and bear for a long time, and anger is the evils with man. The reason why anger when predicated of Jehovah means the evils with man, is, that evil becomes angry, and good never, and evil is with man and never with the Lord, for the Lord is good itself. Yet anger is attributed to the Lord, because it so appears to man when he does not obtain what he desires, and when he is punished on account of evil. Since then slow to anger, when said of Jehovah, means enduring long the evils with man, it thence follows that thereby is
2 signified the Divine clemency. As to anger, it is further to be known that evil becomes angry, and good never, for the reason that to be angry is to will evil to another, which good cannot do, for good consists in willing the good of another. All evil has within it enmity, hatred, revenge, and cruelty; in these and from these evil has its enjoyment. Moreover evil hates good, because good is opposed to its enjoyments. So when evil cannot hurt good, which it is ever in the effort to do, then it is first indignant and afterward it is angry. Whether we say evil or an evil man it is the same, for evil is in man as in its subject. And since evil as such is against good, therefore as such it is against the Divine, for all good is the Divine with man, because it is from the Divine. Thus it is that an evil man is always

angry against the Divine, though he outwardly speaks otherwise before men. That he speaks otherwise is either from 3
hypocrisy, or from this, that he wishes the Divine to favor him in all things by giving whatsoever he desires, even to enabling him on his own account to take vengeance on all against whom he bears hatred. But as soon as he sees that this is not done, and especially if he himself is punished on account of his evil, he is then angry against God, even to denying Him and indeed in heart blaspheming Him. That this is so is manifested clearly in the other life, where man acts according to his interiors, and not according to his exteriors as in the world; and punishment in that life adheres to its evil, and as it were inheres in it. That anger is evil has been before shown (n. 6358, 6359); also that anger and evil are attributed to God, when yet they belong to man, and that nothing of evil is from God — in passages cited above (n. 9306, 10431), also that evil has its punishment with it (n. 1857, 8214. 8223, 8226, 9048).

10619. *And plenteous in goodness and truth.* That this signifies that He is good itself and truth itself, is evident from this, that the Divine is infinite, and concerning the infinite nothing else can be said but that it is *The Itself*, or that *It Is*, thus good itself, and because it is good itself, it is also truth itself, since all truth is of good. But this Itself is expressed in the sense of the letter by plenteous in goodness and truth, thus finitely on account of the state of finite perception with man. That the Divine is good itself is evident in Matthew: *Jesus said unto the young man, Why callest thou Me good? there is none good but one, God* (xix. 17), by which is meant that it is the Lord Who alone is good, thus good itself. And that He is truth itself is manifest in John: *Jesus saith, I am the way, and the truth, and the life* (xiv. 6).

10620. *Keeping goodness unto thousands.* That this signifies for ever, is evident from the signification of goodness, when said of Jehovah, as good itself — as just above (see

n. 10619) ; and from the signification of unto thousands, as for ever and to eternity (n. 2575, 8715).

10621. *Bearing iniquity and transgression and sin.* That this signifies the removal of evil and of its falsity that it do not appear, is evident from the signification of bearing or taking away, as removing that it do not appear — of which below ; and from the signification of iniquity, transgression, and sin, as evils, and because evils, also their falsities, for every evil is conjoined with its own falsity ; but what evil is signified by iniquity, what by transgression, and what by sin, may be seen above (n. 9156). That bearing and taking away evil is removing it that it do not appear, is because evils with man cannot be taken away, but only removed so as not to appear ; and when they do not appear, it is believed that they are taken away. Therefore in the sense of the letter of the Word it is said that they are taken away and altogether cast out. That evils with man are not taken away, but only removed so as not to appear, may be seen in the passages cited above (n. 10057).

10622. *And in freeing will not set free.* That this signifies endurance even to consummation, is evident from the signification of freeing, as remitting sin, but when it is added, will not set free, it means enduring. That it is even to consummation is because evil is endured by the Lord even until it is consummated or made full. In the Word throughout mention is made of the consummation of the age, and it is said of evil that it is consummated or is not consummated, and when it is consummated, that then there is visitation. Inasmuch as this is signified by the above words, And in freeing will not set free, it shall be told briefly what is meant thereby. In general by consummation is meant the end of the church, and the end of the church is when there is no longer any charity nor faith, because then the church turns itself altogether away from the Lord, and is no longer in any good, but in evil. Then its consummation is said to be, and then visitation

takes place. When visitation takes place, all they are rejected who are in evil, and all they are received who are in good. Visitation is effected in the other life where all are together who have been of the church from its beginning even to its end. The rejection of the evil into hell and then the salvation of the good is what is called the final judgment. Consummation in particular is effected with 2
every man nearly in like manner. Every one when he comes into the other life, which takes place immediately after death, is tolerated among the good, though he be evil. But after some lapse of time his interiors are opened, and if these be evil he is then brought through degrees into his own evil, until he becomes his evil as to the will, and the falsity of his evil as to the understanding. When this is done, evil is said to be consummated with him, and he is then cast into hell. These are the things which are meant by the words, in freeing will not set free. The like is signified by what Jehovah said unto Moses, *Now go, lead the people unto the place of which I have spoken unto thee; behold, Mine angel shall go before thee; and in the day of My visitation, I will visit their sin upon them* (Exod. xxxii. 34). That consummation is the end of the church, is evi- 3
dent from the following passages—in Jeremiah: Concerning Israel and concerning Judah, *I will not make consummation. . . . I will in no wise hold thee guiltless. . . . For thy hurt is incurable, thy wound is grievous . . . thou hast no healing medicines* (xxx. 4, 11–13; xlvi. 28). Again: *Thine iniquity is consummated, O daughter of Zion. . . . He will visit thine iniquity, O daughter of Edom; He will discover thy sins* (Lam. iv. 22). In Daniel: *Seventy weeks are decreed upon thy people . . . to consummate the transgression, and to seal up sins, and to purge away iniquity. . . . At length upon the bird of abominations shall be desolation, and even unto the consummation* (ix. 24, 27). And in Matthew: *The harvest is the consummation of the age. . . . As the tares are gathered up and burned with fire; so*

shall it be in the consummation of the age (xiii. 39, 40). Again: The disciples said unto Jesus, *Tell us . . . what is the sign of Thy coming, and of the consummation of the age?* (xxiv. 3.) Again: *Jesus said, Lo, I am with you all the days even unto the consummation of the age* (xxviii. 20).

10623. *Visiting the iniquity of the fathers upon the sons and upon the sons' sons.* That this signifies the rejection and damnation of evils and their falsities in a long series, is evident from the signification of visiting, as the casting out and damnation of evils—of which below; from the signification of fathers, as goods, and in the opposite sense, evils (n. 3703, 5902, 6050, 10490); and from the signification of sons, as truths, and in the opposite sense, falsities (see n. 1147, 10490). Thus sons' sons are falsities from evils in a long series. By the casting out and damnation of evils and their falsities is meant the casting out and damnation of those who are in evils and in consequent falsities, for evils and falsities do not exist except in subjects, which are men. It is to be known that falsities of evil are meant by sons, because the fathers from whom they spring are evils. What falsities of evil are, and falsities not of evil, may
2 be seen in the passages cited above (n. 10109). He who is not acquainted with the internal sense of the Word might easily believe that Jehovah visits the iniquity of the fathers upon the sons and upon the sons' sons, consequently that the sons are to suffer punishment for the evils of their fathers, but that this is not the meaning is clearly evident from the Divine law, that the fathers are not to die for their sons, nor the sons for their fathers, but every man for his own evil (Deut. xxiv. 16). Thus it is plain that those words are to be understood otherwise than according to the letter. That they who are in evils and in falsities therefrom in a long series are those who are signified by fathers and their sons and sons' sons, is evident from the internal sense, in which fathers and sons signify evils and falsities. Nothing else is here understood as the meaning of fathers

and sons, by angels, by whom the Word when read by man is also perceived. For in heaven where the angels are it is not known what a father is and what a son is, as with men, since no one there acknowledges any one for his father, nor any one for his son, there being no births there as in the world. Wherefore, when mention is made of father and son in the Word, angels perceive the terms according to spiritual nativities, which are of good and truth, or of evil and falsity; and therefore by fathers they perceive goods or evils, and by sons truths or falsities, since good is the father of truth, and evil is the father of falsity. The reason 3 why visitation signifies casting out and damnation, is, that it follows the consummation of evils and precedes damnation itself, which is meant in the Word by the final judgment. For visitation is the exploration of man as to his character. But this is effected in the other life, in particular with every one who comes thither from the world, and in general with all at the end of the church — as was said just above (n. 10622). Concerning visitation see what has been said and shown above (n. 6588, 6895, 10509).

10624. *Upon the third and upon the fourth generations.* That this signifies the damnation of falsities and of evils therefrom, is evident from the signification of sons [generations] as falsities of evil — of which just above (n. 10623). The reason why it is said upon the third and upon the fourth generations, is, that three is predicated of truths or falsities, and four is predicated of goods or evils. For in the Word all numbers signify things, some numbers belonging to the spiritual class, and some to the celestial class. The numbers three, six, and twelve belong to the spiritual class, and the numbers two, four, and eight to the celestial class. The numbers which belong to the spiritual class are predicated of truths or falsities, and those which belong to the celestial class are predicated of goods or evils. By three also is signified all truth in the complex, and by four all good in the complex. Thus it is that by sons or generations, the

third and the fourth, are signified falsities and evils therefrom. But this meaning of the words is the heavenly meaning, because it arises from this, that they are predicated of those things. What evils and the falsities therefrom are, and what falsities and the evils therefrom are, may be seen in the passages cited above (n. 10109). Here also something shall be said concerning evils and the falsities therefrom and concerning falsities and the evils therefrom. Evils are the sources of all falsities, since falsities are what confirm evils, and with man they act as one like the will and the understanding, for what man wills to do, this also he wills to understand, since by the understanding he forms his evil before himself in thought and before others in speech. From this it is plain what evil is and the falsity therefrom, or the falsity of evil. But the evil of falsity is when man has confirmed evil with himself and has concluded that it is not evil and therefore does it. In this case from falsity he does evil. For example, he who has confirmed with himself that adulteries are not evils, and so commits them, he is in the evil of falsity, because from a false principle he commits them. There are evils of falsity especially in religious errors, for from falsities of doctrine man persuades himself that a thing is good, which yet is evil, and sometimes that a thing is evil, which yet is good.

10625. *And Moses made haste, and bowed himself to the earth, and worshipped.* That this signifies reception then from influx into the external and worship from humiliation, is evident from the signification of making haste, as affection (see n. 7695, 7866), here reception by influx, because all influx from the Divine is into the affection of man, and also reception by man is therein; from the representation of Moses, as the external of the church, of worship, and of the Word, which receives the internal (n. 10607, 10614); from the signification of bowing one's self, as exterior humiliation (n. 5682, 7068); and from the signification of worshipping, or adoring, as worship.

10626. *And he said, If now I have found grace in Thine eyes, O Lord.* That this signifies because such an external was accepted, is evident from the representation of Moses, as an external which receives the internal (see n. 10607, 10614); and from the signification of finding grace in the eyes of Jehovah, when said of Moses, as that he was accepted because of being such, thus if that external was accepted (n. 10563).

10627. *Let the Lord, I pray Thee, go in the midst of us.* That this signifies that the Divine may be within in it, is evident from the signification of going, as living (see n. 3335, 4882, 5493, 5605, 8417, 8420), and when said concerning the Lord, as giving life and being present; and from the signification of in the midst, as inwardly therein (see n. 1074, 5897, 6068, 6084, 6103, 9164). That by the words, Let Jehovah go in the midst of us, is signified that the Divine may be within in the external, is because by Moses is represented the external of the Word, of the church, and of worship, which receives the internal, and in the external of these there must be an internal, which is Divine. And there is a Divine internal in the external when the whole and every part has an internal sense, which is for the angels of all the heavens. To effect this, the external sense, which is the sense of the letter, must consist of pure correspondences; and it consists of pure correspondences when all the expressions and all the series of expressions signify in the internal sense things spiritual and celestial. These are the internal Divine things in the external.

10628. *For it is a stiffnecked people.* That this signifies though the Israelitish nation does not receive the Divine interiorly, is evident from the signification of a stiffnecked people, as one which does not receive influx from the Divine (see n. 10429), thus not the Divine interiorly, for the Divine flows in with man from within. How it is in regard to this is evident from what has been shown above concern-

ing the Israelitish nation, namely, that they were in the externals of worship, of the church, and of the Word, and not at all in the internal, consequently that they were outside the external, and not within. What it is to be outside the external and not within, may be seen above (n. 10551, 10608).

10629. *And be forgiving to our iniquity and our sin.* That this signifies that their interiors may be removed which abound in falsities and evils, is evident from the signification of being forgiving to iniquity and sin, when with reference to the external of worship, of the church, and of the Word, in which the people was, as that their interiors may be removed because they abound in falsities and evils. That these things are signified by those words follows from the series of things in the internal sense, in which sense the subject is the church about to be instituted with that people. And the church cannot be instituted with any people unless their interiors be opened, whereby there may be communication with heaven, and the interiors are not opened except with those who are in truths of faith from good of life from the Lord. But with this people the interiors could not be opened, because by the worship of Jehovah they thought of nothing else than obtaining eminence and opulence above others; thus they had in mind nothing else than self and the world, and these are what close the interiors toward heaven and open them toward hell. That such were the interiors of that nation, which were closed when they were in worship, may be seen above (n. 10575). These therefore are the things which are signified.

10630. *And make us Thine inheritance.* That this signifies that still the church may be there, is evident from the signification of the inheritance of Jehovah, as the reception of the life of heaven through good from the Lord (see n. 9338), thus also to become a church; for to become a church is to receive the life of heaven through good of love and of faith from the Lord.

10631. Verses 10, 11. *And he said, Behold, I make a covenant: before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations: and all the people in the midst of whom thou art shall see the work of Jehovah, for it is a wonderful thing that I do with thee. Observe thou that which I command thee this day: behold, I drive out from before thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* "And he said, Behold, I make a covenant" signifies the primary things whereby there is conjunction of the Lord with the human race by means of the Word; "before all thy people I will do wonderful things" signifies the Word that it is Divine in all things and each for the sake of the church; "such as have not been created in all the earth, and in all nations" signifies that such a Divine never was in the world where the church is and where the church is not; "and all the people in the midst of whom thou art shall see the work of Jehovah" signifies that all by whom the Word is received will acknowledge the Divine therein; "for it is a wonderful thing that I do with thee" signifies the quality of the Word in all things and each. "Observe thou that which I command thee this day" signifies if they do these primary things which are of the eternal truth; "behold, I drive out from before thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite" signifies the removal then of evils and of the falsities derived therefrom.

10632. *And he said, Behold, I make a covenant.* That this signifies the primary things whereby there is conjunction of the Lord with the human race by means of the Word, is evident from the signification of a covenant, as conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), here the conjunction of Jehovah, that is, of the Lord, with the human race by means of the Word; for this conjunction is the subject in

what now follows. That this is the case is also evident from the series of ideas in the internal sense. The subject in what precedes was the law which was enacted and promulgated from mount Sinai, by which law in an extended sense is signified the Word (n. 6752, 7463). That law indeed was the beginning of the Word, for the Word was promulgated afterward, first by Moses and then by others. The next subject was the Israelitish nation, that it was not such that the Word could be written among them such as it otherwise would have been written, since a church could not be instituted among them. And where the church is, there the Word is. On these subjects may be seen what has been said and shown in chapters xxxii. and xxxiii. and
2 thus far in this chapter. But because Moses was urgent for the people that Jehovah should be in their midst, and that they should be accepted as an inheritance, and so be introduced into the land of Canaan, by all which things in the internal sense is signified that the church was to be instituted among that people and thus that the Word would be written there, and because this was now granted for the reason that Moses was urgent, therefore now the primary precepts, which were altogether to be observed in order that this might be effected, are treated of. These primary precepts were, that the Lord alone is to be worshipped, and no other, and that acknowledgment must be made that all good and truth are from Him, besides many other things in what presently follows. It is said that they are treated of in what presently follows, but it is to be known that those precepts are contained in the internal sense. In the external sense however, which is the sense of the letter, are contained such things as represent those precepts, and thus signify them, as will be evident from the explication of what
3 follows. It is said that by this covenant which Jehovah made with Moses, is signified the conjunction of the Lord with the human race by means of the Word, wherefore it shall be here told how it is in regard to such conjunction.

In the most ancient times there was not the Word, but immediate revelation with the man of the church, and thereby conjunction. For when there is immediate revelation, then there is conjunction of heaven with man. Conjunction of heaven with man is conjunction of the Lord with him, since the Divine of the Lord with the angels constitutes heaven. When this immediate revelation ceased, 4
as was the case when man turned away from the good in which he had been, then another revelation succeeded, which was by means of representatives, whereby the man of the church then knew what was true and good. Hence that church was called a representative church. In that church also was the Word, but one which served only that church. But when this church also was vastated, as was the case when they began to worship idolatrously those representatives, by which there was then conjunction of the church with heaven, and in some lands to turn them into magic, then it was provided by the Lord that the Word should be written, which should be Divine in all things and in each, even to every smallest expression, and which should consist of pure correspondences, that thus it might be accommodated to the perception of the angels in all the heavens and at the same time to men. This was to the end that thereby there might be conjunction of the Lord with the human race; for without conjunction by such a Word, heaven would altogether have receded from man, and man would thus have perished. In what follows there- 5
fore the subject is conjunction by means of the Word, and the primary precepts are disclosed which must be observed by man, in order that he may be in such conjunction by means of the Word. That the most ancient people had immediate revelation, has been already shown (n. 2895, 3432), as also about the representative church which afterward succeeded, and its Word (n. 2686, 2897, 3432, 10355); and that the conjunction of the Lord with the human race is by means of the Word, as in the passages cited above (n. 10375, 10452).

10633. *Before all thy people I will do wonderful things.* That this signifies the Word that it is Divine in all things and each for the sake of the church, is evident from the signification of the people of Moses, as where the church is, inasmuch as the church was to be instituted among them; and from the signification of the wonderful things which Jehovah was about to do, as the Divine things in the whole and in every part of the Word. For the Word is wonderful in this, that it is Divine as to every iota, for every expression corresponds to some spiritual thing which may be said to lie hidden within it, since its spiritual is laid open with the angels when the Word is read by man. The case herein is this: all things and each single thing in the natural world have correspondence with those things which are in the spiritual world, and this even to every single expression. And the Word is so written that the expressions therein in their series involve series of spiritual ideas, which do not appear unto man unless he is acquainted with correspondences. In this manner the Divine lies hidden in the Word. From this cause the Word is spiritual, and so also it is called. This therefore is what is here meant by a wonderful thing, since the subject treated of is the Word which was about to be written among that people.

10634. *Such as have not been created in all the earth, and in all nations.* That this signifies that such a Divine was never in the world where the church is and where the church is not, is evident from the signification of wonderful things, as the Divine things of the Word (see just above, n. 10633), which are said to be created when they are Divine from inmosts to outermosts, or from firsts to lasts; from the signification of, in all the earth, as wheresoever the church is, for by earth in the Word is signified the church (see passages cited, n. 9325); and from the signification of, in all nations, as where the church is not, for by nations in the Word are signified those who are out of the church,
2 because not in the light of truth from the Word. It is

said that Jehovah will do wonderful things such as have not been created in all the earth, because by creation is signified that which is Divine from inmosts to outermosts, or from firsts to lasts; for everything which is from the Divine begins from Himself and advances according to order even to the ultimate limit, thus through the heavens even into the world, and there rests as in its ultimate, since the ultimate of Divine order is in nature of the world. That which is such is said to be created. In such order exists, and in such order subsists, everything which in the world has been created. And in such order also is the man of the church who by means of truths from the Word has been regenerated by the Word. Thus the Lord is called in the Word Creator, and man who is regenerated is said to be created anew (n. 10373, 10545). In such order also is the Word, and because it is such, it is therefore said of its wonderful things that they are created. By those 3
same words, namely, before all thy people I will do wonderful things such as have not been created in all the earth and in all nations, in the historic sense is signified that Jehovah was about to do miracles among the Israelitish people such as had not been heard of in all the earth. In the internal sense, however, are not meant miracles, but wonderful things which the Lord was about to do by giving such a Word, whereby there would be conjunction of heaven with the church, and whereby universally there would be conjunction of the Lord with the human race. That the Word is so wonderful is not apprehended by those who do not know anything of the correspondence of natural things with spiritual, and who do not know anything of spiritual thought in which angels are. Such persons do not know that there is something within each particular of the Word in which is heaven, thus in which there is Divine life; when nevertheless each expression of the Word by correspondence is perceived spiritually by the angels, when naturally by men. Thus, and not otherwise, is the Word Divine, and so wonderful that nothing is more wonderful.

10635. *And all the people in the midst of whom thou art shall see the work of Jehovah.* That this signifies that all by whom the Word is received will acknowledge the Divine therein, is evident from the representation of Moses, as the Word — see the passages cited above (n. 9372), and thus by the people in the midst of whom he is, is signified the church where is the Word, thus all by whom the Word is received, for no others acknowledge the Divine therein; and from the signification of seeing the work of Jehovah, as acknowledging the Divine therein. That this is the case is plain, for all within the church who are in good of life acknowledge the Divine in the Word. The reason is that a holy influence from heaven flows in with them while they read the Word, though they do not know that it is effected by means of correspondences. What indeed flows in according to correspondences is no otherwise perceived than as a general holy influence, in which the mind is held. It is otherwise with those who are not in good of life. With them the internal through which heaven flows in is closed.

10636. *For it is a wonderful thing that I do with thee.* That this signifies the quality of the Word in all things and each, is evident from the representation of Moses, as the Word — of which in the passages cited above (n. 9372). Thus by the wonderful thing that Jehovah was about to do with him is signified that the Divine is in all things and in each (as above, n. 10633).

10637. *Observe thou that which I command thee this day.* That this signifies if they do these primary things which are of the eternal truth, is evident from the signification of observe thou, as if they do so who acknowledge the Word, since by Moses is represented the Word (see above); and from the signification of that which Jehovah commands this day, as the primary things which are of the eternal truth, for the things which Jehovah commands are Divine truths; and by this day or to-day is signified what is eternal (n. 2838, 3998, 4304, 6165, 6984, 9939).

These eternal truths are what are contained in the internal sense in the verses which follow (12–27). The things contained in the external sense however are not eternal truths, but are things that were to be observed by the Israelitish nation for the sake of things internal, for they signify these and thus involve them. They were also to be kept by that nation before the internal things of the Word were opened by the Lord. When these were opened, then those external things were abrogated. For when man worships the Lord from faith in and from love to Him, which are internal things, he has no need of the external things which signify the internal, since he is then in them and not in their symbols. For example, the feast of unleavened bread was to be kept in the month Abib, and then unleavened bread was to be eaten seven days; whatever openeth the womb was to be given to God; the firstling of an ass was to be redeemed or its neck broken; the firstborn sons were to be redeemed; the feast of weeks was to be observed, also the feast of ingathering; three times in the year all the males were to appear before Jehovah; they were not to sacrifice with leavened bread; a kid was not to be seethed in its mother's milk. But though these things are abrogated, still they are holy Divine things of the Word, inasmuch as there is a holy internal in them.

10638. *Behold, I drive out from before thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* That this signifies the removal then of evils and of the falsities derived therefrom, is evident from the signification of driving out from before the faces, as removing from the interiors, which are of the thought and of the affection, for driving out is removing, and the faces are the interiors, as may be seen in the passages cited above (n. 9546), and the interiors of man are those things which are of his understanding and his will, or which are of the thought and of the affection; so that driving out from before the faces is removing from these; and

from the representation of the nations in the land of Canaan, as evils and falsities — see the passages cited above (n. 9327). But what evil and falsity is represented by each nation may be seen in the explications where they are treated of, as what by the Amorite (n. 6306, 6859), what by the Canaanite (n. 1573, 1574, 4818), by the Hittite (n. 2913, 6858), by the Perizzite (n. 1573, 1574, 6859), by the Hivite and the Jebusite (n. 6860). But these things are said of the Word, since by Moses, from before whose faces those nations were to be driven out, is represented the Word, as may be evident from what precedes. How it
2 is in regard to this shall be briefly told. It is said, that if Moses' people observe that which Jehovah commands, He would drive out those nations from before their faces, by which is signified that if they did the primary precepts which are of eternal truth, evils and falsities should be removed. These precepts are the things which follow in the internal sense, the chief of which are that they should not acknowledge any other god than the Lord, and that from Him is all good and truth, also that salvation and eternal life are from Him. With those who believe these things, and love that it is so, all evil and falsity are removed while they read the Word, inasmuch as the Lord then enlightens them and leads them. And then they do not think from themselves, neither are they affected by the Word from themselves, but from the Lord. Thus no evil and falsity of evil enters, for the Lord removes these. These are they who understand the Word, and are affected by the truths
3 therefrom, and also love to live according to them. But those who do not acknowledge these chief precepts, which are of eternal truth, are not enlightened when they read the Word, thus do not from the Lord see the truths therein, but what they see they see from self, and to see from self is to see falsities for truths. And if they see truths, still they falsify them by principles adopted by themselves, or by their own loves, to which they turn the truths and to

which they thus apply them, whence come falsities of evil. These are the things which in the internal sense are signified by those words. The reason why these things are signified, is, that the angels, who perceive the Word in its internal sense when it is read by man, do not know what Moses is, nor what the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite are, for names do not reach into heaven, but the things which are signified by them, thus by Moses the Word and by these nations evils and falsities.

10639. Verses 12–17. *Take heed to thyself, that thou make not a covenant with the inhabitant of the land whither thou goest, lest it be for a snare in the midst of thee: wherefore ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their groves: for thou shalt not bow thyself to another god: for Jehovah, whose name is Jealous, He is a jealous God: lest thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods. Thou shalt not make for thee molten gods.* "Take heed to thyself, that thou make not a covenant with the inhabitant of the land whither thou goest" signifies that no religious persuasion is to be adhered to in which is evil; "lest it be for a snare in the midst of thee" signifies a misleading thus in the Word itself; "wherefore ye shall break down their altars" signifies that the evil of such a religious persuasion and of worship therefrom is to be rejected; "and dash in pieces their pillars" signifies that falsities of evil are to be dissipated; "and ye shall cut down their groves" signifies that their doctrinals are altogether to be rejected; "for thou shalt not bow thyself to another god" signifies that the Lord alone is to be worshipped from faith and love; "for Jehovah, whose name is Jealous, He is a

jealous God" signifies that if another is worshipped, Divine good and Divine truth recede; "lest thou make a covenant with the inhabitant of the land" signifies conjunction thus with the evil of any religious persuasion; "and they commit whoredom after their gods" signifies the falsities of evil thence existing; "and sacrifice unto their gods" signifies thus worship from falsities; "and one call thee and thou eat of his sacrifice" signifies the allurement, acceptance, and appropriation of falsity from evil; "and thou take of his daughters for thy sons" signifies the conjunction of affections for evil with truths; "and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods" signifies thus the profanation of good and of truth. "Thou shalt not make thee molten gods" signifies the worship of self and not of the Lord.

10640. *Take heed to thyself that thou make not a covenant with the inhabitant of the land whither thou goest.* That this signifies that no religious persuasion is to be adhered to in which is evil, is evident from the signification of making a covenant, as being conjoined — see the passages cited above (n. 10632), thus also adhering; from the signification of the inhabitant of the land, as a religious persuasion in which is evil, for by inhabitant is signified good (n. 2268, 2451, 2712), and thus in the opposite sense evil, and by land is signified the church and whatsoever is of the church (see passages cited, n. 9325), thus also a religious persuasion; and from the signification of whither thou goest, as wheresoever there is such a persuasion in which is evil, for by the nations which were in the land of Canaan, into which they were to come, are signified evils and falsities therefrom — see just above (n. 10638). From these considerations it is plain that by the words, that thou make not a covenant with the inhabitant of the land whither thou goest, is signified that no religious persuasion
2 is to be adhered to in which is evil. Inasmuch as this is among the primary things by which the man of the church

is enlightened when he reads the Word, and since this is the subject treated of in what now follows, it shall be told how it is in regard to it. The man who wishes to be enlightened by the Lord will take especial heed lest he appropriate to himself any doctrinal which defends evil. Man in such case appropriates it to himself when he confirms it with himself, for thereby he makes it a part of his faith, and still more so if he lives according to it. When this is the case, then evil remains inscribed on his soul and his heart. And when this is done, he cannot afterward in any wise be enlightened by the Word from the Lord, for his whole mind is in the faith and the love of his principle, and whatever is contrary to it, this he either does not see, or rejects, or falsifies. For example: he who believes that he 3
is saved by faith alone whatever be the quality of his life, and has confirmed this with himself and has conjoined it with other tenets of his doctrine, insomuch that he then thinks nothing about life, but only about faith, such a person afterward, howsoever he reads the Word, sees nothing therein about good of life, and at length does not know what good is, what charity, what love; and if these are named he says that faith alone is all that, when yet faith alone, or faith without these, is as an empty vessel and as a thing without soul. The spiritual life of such a man may be compared to the respiration of the lungs without influx of blood from the heart, which is not life, except like that of an image or an automaton. These things are said that it may be known how the case is with man who reads the Word, that he cannot in any wise be enlightened thereby if he has adhered to any religious persuasion which defends evil.

10641. *Lest it be for a snare in the midst of thee.* That this signifies a misleading thus in the Word itself, is evident from the signification of being for a snare, as being deluded and misled by one's own evil and falsity (see n. 7653, 9348); and from the representation of Moses, as the Word

(see passages cited, n. 9372); thus in the midst of him is in the Word itself. How it is in regard to this is evident from what has been said just above (n. 10640).

10642. *Wherefore ye shall break down their altars.* That this signifies that the evil of such a religious persuasion and of worship therefrom is to be rejected, is evident from the signification of an altar, as the principal representative of the Lord and of the worship of Him from good (see n. 921, 2777, 2811, 4541, 8935, 8940, 9388, 9389, 9714, 9964, 10242, 10245), and thus in the opposite sense it is a representative of idolatrous worship, thus worship from evil — of which below; and from the signification of breaking down, as rejecting, for it is said of the altars that they are to be broken down, but of the evils of worship which are signified by the altars of the nations, it is said
2 that they are to be rejected. Mention is made in this verse of altars, statues, and groves, and by these in general are signified all things of idolatrous worship — by altars worship from evil, by statues worship from falsity of evil, and by groves their doctrinals. The reason why those things were to be extirpated, was, that by those representatives the Lord was not worshipped, but gods were worshipped which were men, as Baals and many others. And this worship was diabolical and infernal; for to worship men instead of God Himself, Who is the Lord, is diabolical, since man is conjoined to him whom he worships. But the case is this: if man is worshipped as a god, then some one from hell is conjoined to him, for faith and love conjoin. The faith of truth and the love of good conjoin man to the Lord, but the faith of falsity and the love of evil conjoin man to hell;
3 for there are with every man spirits from hell and also angels from heaven, without which man cannot live. If any one is worshipped who had been a man, then the spirits from hell suppose that they themselves are worshipped; for every one in hell wishes to be a god, and these spirits communicate such worship with the infernal

society from which they are. In proportion therefore as these are worshipped, in the same proportion the angels who are from heaven recede. Thus man is carried away into infernal lusts, and at length becomes like those spirits as to his whole life, and moreover comes among them after death. But on the other hand when the Lord is worshipped, Who is the God of heaven and earth, then the angels from heaven who are with man, do not claim to themselves anything of worship, because they attribute all truth of faith and good of love to the Lord and nothing to themselves. Therefore through them is opened a way even to the Lord Himself, Who conjoins them to Him by faith and love. From this it may be evident of what great concern it is to worship the Lord Himself, Who has all power in the heavens and on earth, as He Himself teaches in Matthew (xxviii. 18).

10643. *And dash in pieces their pillars.* That this signifies that falsities of evil are to be dissipated, is evident from the signification of pillars, as representatives of the worship of the Lord from truths (see n. 4580, 4582, 9388, 9389), and in the opposite sense representatives of idolatrous worship from falsities. The reason why pillars were representative of worship, was, that with the ancients it was usual to set up pillars and anoint them with oil and so sanctify them. The ancients had their worship chiefly upon mountains, upon hills, and in groves, and there they set up pillars. That they had worship upon mountains was because mountains signified the heaven where celestial love reigns, which is love to the Lord; that they had them upon hills was because hills signified the heaven where spiritual love reigns, which is love toward the neighbor; and that they had them in groves was because groves signified heavenly wisdom and intelligence. All these things are from correspondences. The pillars which were set up there signified the Divine truth; for the pillars were stones, and a stone signifies truth. Therefore the Lord as to the Divine

truth is called in the Word the Stone of Israel. Thus it was that pillars signified the worship of the Lord from
2 truths. But when the representatives of the church which were among the ancients began to be turned partly into idolatry and partly into magic, then such things were abrogated, especially with the Israelitish nation which in heart was idolatrous. Hence it is that by pillars is signified idolatrous worship from falsities. And so it is with all worship when man becomes external, as is the case when he regards himself and the world as an end and the Divine things of the church as means. For in such case all those things which relate to worship with those who remain in worship become idols, since external things are worshipped without internal. Thus the truths of worship and of doctrine become falsities, for they are falsified by ideas of self and of the world in them, to which are adjoined many other ideas which withdraw the Divine from those truths and transfer them to self and the world. This also may be evident from the altars of the nations, upon which, though they sacrificed in like manner as the Israelitish nation, yet their sacrifices
3 were abominations. That pillars were in use among the ancients and signified the holy of worship, is evident from the pillar set up by Jacob, of which it is thus written in Genesis: *And Jacob . . . took the stone that he had placed for his pillows, and set it up for a pillar. . . . And he said, If I return in peace to my father's house . . . this stone, which I have set up for a pillar, shall be God's house* (xxviii. 18, 21, 22). And from the twelve pillars set up by Moses under mount Sinai, of which it is thus written in Exodus, *Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel* (xxiv. 4; see also n. 9389). Also in Isaiah: *In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah* (xix. 19). And in Hosea: *The sons of Israel shall abide many*

days without king, and without prince, and without sacrifice, and without pillar (iii. 4). In these passages by pillars is signified worship from truths, for the reason, as was said above, that stone signified Divine truth and a pillar anointed with oil Divine truth from Divine good. But when these 4
representatives began to be idolatrously worshipped, then it was commanded that such things should be broken down and dashed in pieces, as in this verse and also in other passages (Exod. xxiii. 24 : Deut. vii. 5 ; xii. 3). And inasmuch as the Israelitish nation was in heart idolatrous, therefore lest they should set up pillars upon mountains and hills and in groves and worship them idolatrously, it was forbidden to set up pillars and to plant groves, though such things were to the ancients the holy things of worship. That this was forbidden to that nation is evident in Moses : *Thou shalt not plant thee a grove of any tree beside the altar of* [*Jehovah*] *thy God, which thou shalt make thee. And thou shalt not set thee up a pillar ; which Jehovah thy God hateth* (Deut. xvi. 21, 22). And that it was forbidden for this reason, because they worshipped those things idolatrously, is evident from the First Book of the Kings : *Judah did that which was evil in the eyes of Jehovah. . . . They built them high places, and pillars . . . on every high hill, and under every green tree* (xiv. 22, 23). The like is said of the sons of Israel (2 Kings xvii. 10). In Micah : *I will cut off thy graven images and thy pillars out of the midst of thee ; and thou shalt no more bow thyself down to the work of thine hands. And I will pluck up thy groves out of the midst of thee* (v. 13, 14). In Isaiah : *Ye have inflamed yourselves with gods under every green tree* (lvii. 5). And in Ezekiel : *With the hoofs of his horses shall he* [*Nebuchadnezzar*] *tread down all thy streets : he shall slay thy people with the sword, and the pillars of thy strength shall he make go down to the ground* (xxvi. 11) — as well as in other places. From these passages also it is plain what is signified by pillars in the internal sense.

10644. *And ye shall cut down their groves.* That this signifies that their doctrines are altogether to be rejected, is evident from the signification of groves, as the doctrinals of the church, here the doctrinals of their religion among idolaters, which are the doctrinals of falsity from evil. That groves signify doctrinals is because trees signify perceptions and knowledges of good and truth, perceptions with those who are in the Lord's celestial kingdom and knowledges with those who are in His spiritual kingdom, and every species of tree a certain kind of perception and knowledge. Thus it is that paradises and gardens signify heavenly intelligence and wisdom, and forests the knowledge of the natural man. From this it may be evident whence it is that groves signify doctrine and that the ancients had the holy of worship in groves. For the church among the ancients was representative, all the externals of which represented internals, such as are in heaven concerning the Lord, concerning love and faith in Him, and concerning such things as are of love and faith. This signification of groves, also of forests, of gardens and paradises, and likewise of trees according to their species, originates in representatives in the other life; for such things appear there according to the intelligence and wisdom of the angels, the appearances there being from a celestial and spiritual origin. That groves signify doctrine and that the ancients had holy worship in groves, may be seen above (n. 2722, 4552); also that paradises signify heavenly intelligence and wisdom (n. 3220, 4528, 4529), and gardens in like manner (n. 100, 108, 1588, 2722); also that forests signify knowledge which is of the natural man (n. 9011), and trees signify perceptions and knowledges of good and truth (n. 103, 2163, 2682, 2972, 7692, 8326). That the Ancient Church had worship in groves and in gardens under trees according to the significations of these has also been shown (n. 2722, 4552).

10645. *For thou shalt not bow thyself to another god.*

That this signifies that the Lord alone is to be worshipped from faith and love, is evident from the signification of bowing one's self, as adoring and worshipping. That it is the Lord alone Who is to be worshipped, and no other, is because by Jehovah and by God in the Word is meant the Lord—see the passages cited above (n. 9315, 9373), also because the Lord is God of heaven and earth and likewise the only God (n. 9194). It is said that the Lord is to be worshipped from faith and love, because the worship of the Lord is either from faith or from love. Worship from faith is called worship according to truths, for truths belong to faith; and worship from love is called worship from good, for good is of love. They who are in the Lord's spiritual kingdom worship Him from faith, and they who are in His celestial kingdom worship Him from love. But something 2
must here be said in regard to the worship of the Lord from faith and love. Many suppose that they worship the Lord by faith when they believe the things which are of the doctrine of the church, and that they worship the Lord by love when they love Him. Yet by merely believing and by merely loving, the Lord is not worshipped, but by living according to His commandments, inasmuch as such alone believe in the Lord and love Him. Others say that they believe in Him, and still do not believe, and they say that they love Him, and still do not love Him. The reason why they alone believe in the Lord and love Him who live according to His commandments, is, that the Lord is not in the understanding of truth without the willing of it, but is in the understanding of truth and the willing of it. For truth does not enter into man and become his, until man wills it and from willing does it, since the will is the man himself, but the understanding is only so far the man as it partakes of the will. Moreover the Lord is present with 3
man in his truths which are from good, and truths which are from good are those which man wills and thence does, but not those which he understands and does without will-

ing them; for to do without willing is hypocrisy, inasmuch as it is done before men and not before the Lord. Moreover the Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them. In such truths as are from good, that is, such as man wills and does, the Lord is present with man, for truths which are from good constitute the church with man and constitute heaven with him, in a word, cause the Lord Himself to be
4 with him. That this is the case man may perceive from reason alone, if he well considers; for he may know that all the intellectual of man is formed by truths and all his voluntary by goods, since all things in the universe have reference to truth and to good, and the intellectual of man is formed to receive truths and the voluntary to receive goods. Truths which are believed are called truths of faith, and goods which affect with enjoyment are called goods of love. Thus it may be evident that such as are the truths of faith by which the intellectual is formed, and such as are the goods of love by which the voluntary is formed, such is the man; for man is man from the understanding and the will. If therefore his intellectual is formed by truths Divine, and these truths become of his faith, and if the voluntary is formed by goods which become of his love, it follows that in such case heaven is in the man and that the Lord can dwell with him as in His heaven. For the Divine truths which make the intellectual and the Divine goods which make the voluntary are from the Lord, or are the Lord's, and those things which are the Lord's are Himself. From this it is plain that to believe in the Lord is to imbue one's intellectual with the truths of faith, and that to love the Lord is to imbue one's voluntary with the goods of love, and that this cannot be effected except by learning truths from the Word, by willing them, and by doing them. Whether we say willing and doing, or loving, it is the same, for what a man loves, this he wills, and what
5 he actually wills, this he loves. From this it may now be

evident what it is to worship the Lord from faith and love. That such is the case is also plain from this, that the Lord wills the salvation of all. To will the salvation of man is to will to bring him unto Himself in heaven. This cannot be effected unless the Lord be in him, and the Lord cannot in any wise be in him except in such things with him as are from Himself, which things are truths from good, thus His commandments which the man does from faith and from love. There are no other recipients of the Lord and of heaven with man, neither can there be, nor does heaven itself consist of any other. That to believe in the Lord and 6
to love Him is to do His commandments, the Lord indeed teaches in John: *If ye love Me, keep My commandments. He that hath My commandments, and keepeth them, he it is that loveth Me. If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words* (xiv. 15, 21, 23, 24). And again: *Abide ye in My love. If ye keep My commandments, ye shall abide in My love. . . . Ye are My friends, if ye do whatsoever I command you* (xv. 9, 10, 14). The commandments and the precepts which are to be kept and according to which life must be lived are taught in the Doctrine of Charity and of Faith.

10646. *For Jehovah, whose name is Jealous, He is a jealous God.* That this signifies that if another is worshipped Divine good and Divine truth recede, is evident from the signification of Jealous, as one who does not suffer another than himself to be loved and worshipped; and from the signification of the name of Jehovah, as all by which the Lord is worshipped (see n. 2724, 3006, 6674, 9310). And since this is the Divine truth proceeding from His Divine Human, it is the Divine Human of the Lord which in the supreme sense is meant by the name of Jehovah (n. 2628, 6887, 8274); for the Divine truth is the Lord Himself in heaven, inasmuch as what proceeds from

Him is Himself. From the Divine nothing else can proceed than what is Divine, and the Divine is one. Thus it is plain that by, whose name is Jealous, is signified that the Lord does not suffer another than Himself to be worshipped, because from Him alone is all truth and all good whereby is salvation. The Lord is called Jealous because as soon as another is worshipped all truth and good recede, since by good and truth which are from the Lord man is conjoined to Him. Wherefore as soon as another is worshipped, disjunction is effected, and then falsity succeeds
2 to the place of truth and evil to the place of good. That He is twice called Jealous is because by Jehovah is meant the Divine good and by God the Divine truth. That in the Word the Lord is called Jehovah where the Divine good is treated of, but is called God where the Divine truth is treated of, has been before shown (n. 2586, 2769, 2921, 6303, 6905, 10158, 10617). Because both the Divine good and the Divine truth recede from man when another than the Lord is worshipped, therefore He is twice
3 called Jealous. It is said that the Lord alone is to be worshipped. He who does not know how the case is with the worship of the Lord, may believe that the Lord loves to be worshipped and desires glory from man, just as a man who gives to another what he asks for the sake of honor given to himself. He who so believes knows not at all what love is, and still less what love Divine is. Love Divine is willing to have worship and glory, not for the sake of itself, but for the sake of man and his salvation, since he who worships the Lord and gives glory to the Lord is in humiliation; and from him who is in humiliation proprium recedes, and in proportion as this recedes, the Divine is received; for it is man's proprium which alone opposes the Divine, since this proprium of his is evil and falsity. Such is the Lord's glory, and the worship of Him is for the sake of this end. Glory for the sake of self is from self-love, and heavenly love differs from self-love as heaven from hell, and infinitely more differs Divine love.

10647. *Lest thou make a covenant with the inhabitant of the land.* That this signifies conjunction thus with the evil of any religious persuasion, is evident from the signification of a covenant, as conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus to make a covenant is to be conjoined; and from the signification of the inhabitant of the land, as a religious persuasion in which is evil (see above, n. 10640). Whether we say a religious persuasion in which is evil, or the evil of the religious persuasion, it is the same. That it is now again said that a covenant must not be made with the inhabitant of the land, is for the sake of the series in the internal sense.

10648. *And they commit whoredom after their gods.* That this signifies the falsities of evil thence existing, is evident from the signification of committing whoredom after the gods of the nations, as being conjoined to falsities of evil, for by committing whoredom is signified being illegitimately conjoined, and by the gods of the nations are signified the falsities of evil. That these gods are falsities has been before shown (n. 4402, 4544, 7873, 8867), as also that the nations are evils (n. 10638). It is said the falsities of evil thence existing, because all falsities have their existence from evil. Falsities however which are not from evil are in the external form indeed falsities, but not in internal form. For there are falsities with those who are in good of life, but good is interiorly in such falsities and causes the evil of the falsity to be removed. Thus such falsity before the angels does not appear as falsity, but as a sort of truth, for the angels look at the interiors of faith and not at its exteriors. Thus it is that every one of whatever religion can be saved, even the Gentiles who have no truths from the Word, if only they have regarded good of life as an end (n. 2589–2604). In the Word frequent 2
mention is made of committing whoredom, and thereby is signified illegitimate conjunction with truth, and by committing adultery is signified illegitimate conjunction with

good. Thus by committing whoredom is signified the falsification of truth, and by committing adultery the adulteration of good. The falsification of truth is effected in a threefold manner: — First, if man is in evil of life and acknowledges truths of doctrine; for in this case evil is inwardly in the truths, and evil falsifies truth, since evil dissipates what is heavenly and Divine out of truths and implants
3 what is infernal; from which is falsification. Secondly, if man is at first in truths as to doctrine and afterward accedes to the falsity of other doctrine, which is effected only with those who are in evil of life, since evil seeks falsity and eagerly seizes upon it for truth. Thirdly, if man who is in evil as to life and in falsities as to doctrine seizes upon the truths of other doctrine, he also falsifies truths, inasmuch as he does not acknowledge truths for the sake of truths, but for the sake of something of gain, honor, or reputation.
4 All these falsifications are called in the Word whoredoms and harlotries, for the reason that by marriage is meant legitimate conjunction, which is that of good and truth (n. 2727–2759). Consequently illegitimate conjunctions are meant by whoredoms. That this is so may be evident from many passages in the Word, from which may here be adduced these two only — in Ezekiel: *Jerusalem, thou didst commit whoredom because of thy name, and pouredst out thy whoredoms on every one that passed by. . . . Thou didst take of thy garments, and madest for thee high places decked with divers colors, and didst commit whoredom upon them. . . . Thou didst take the vessels of thy adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male, and didst commit whoredom with them. . . . Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed unto them. . . . Was there little of thy whoredoms? . . . Thou hast committed whoredom with the sons of Egypt, thy neighbours, great of flesh; and hast multiplied thy whoredom to provoke Me to anger. . . . Thou hast com-*

mitted whoredom with the sons of Asshur . . . and hast committed whoredom with them, and wast not satisfied: and thou hast multiplied thy whoredom unto the land of traffic, unto Chaldea (xvi. 15–17, 20, 26, 28, 29, and following verses). And again in the same: *Two women, the* 5
daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth . . . Samaria is Oholah, Jerusalem is Oholibah. Oholah committed whoredom under Me, and she doted on her lovers, the Assyrians her neighbours. . . . She bestowed her whoredoms upon them . . . she hath not left her whoredoms from Egypt, for they lay with her in her youth. . . . Oholibah was more corrupt in her love than she, and in her whoredoms, than the whoredoms of her sister; she doted upon the sons of Asshur . . . she increased her whoredoms and saw . . . the images of the Chaldeans . . . she doted upon them at the sight of her eyes . . . the sons of Babel came to her into the bed of loves (Ezek. xxiii). See also in many other passages, which may be seen explained with these (n. 2466, 8904).

10649. *And sacrifice unto their gods.* That this signifies thus worship from falsities, is evident from the signification of sacrificing, as worship in general (see n. 6905, 8680, 8936); and from the signification of the gods of the nations, as falsities of evil (n. 10648).

10650. *And one call thee and thou eat of his sacrifice.* That this signifies the allurement, acceptance, and appropriation of falsity from evil, is evident from the signification of calling, as allurement and acceptance, since he who follows and obeys when he is called, is allured and accepts; from the signification of eating, as appropriation (see n. 3168, 3596, 4745); and from the signification of sacrifice, as worship from falsities — of which just above (see n. 10649), thus also falsities of worship. That falsities of evil are meant is because all falsity, which is falsity, is from evil (n. 10648).

10651. *And thou take of his daughters for thy sons.* That this signifies the conjunction of affections for evil with truths, is evident from the signification of taking, when said concerning marriage, as being conjoined; from the signification of daughters, as affections for good, and in the opposite sense affections for evil (see n. 2362, 3963); and from the signification of sons, as truths (n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490).

10652. *And his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods.* That this signifies thus the profanation of good and of truth, is evident from the signification of committing whoredom, as illegitimate conjunction — of which above (n. 10648); from the signification of their daughters, or the daughters of the inhabitant of the land, as affections for evil; from the signification of their gods, as the falsities of affections for evil, conjoined to truths — for by their gods are meant the gods of the daughters of the inhabitant of the land conjoined with the sons of the Israelitish nation (n. 10651), which conjunction is the profanation of good; and from the signification of making thy sons commit whoredom after their gods, as the conjunction of truth with falsities, which is the profanation of truth. That gods are falsities has been before shown (n. 4402, 4544, 7873, 8867), also that sons are truths (n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490). These things are so said because the first conjunction of affections for evil with truths, which is signified by taking of the daughters of the inhabitant of the land unto thy sons, is not as yet profanation; but the other conjunction is profanation, since this is effected when evil is applied to truth and truth to evil, which is done by sinister interpretation of truth and application of it to evil, and thus by insertion of the one into the other. Then truth no longer remains truth, but is destroyed and profaned. This profanation also is signified by the whoredom of the people with the daughters of Moab, of which it is thus written in

Moses: *Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods; the people did eat and bowed themselves down to their gods. . . . And Jehovah said unto Moses, Take all the chiefs of the people, and hang them up unto Jehovah before the sun. . . .* And the people were smitten. *And those that died by the plague were twenty and four thousand* (Num. xxv. 1, 2, 4, 5, 9). By Moab are signified those who adulterate goods (n. 2468, 8315), and by his daughters affections for such evil, and by whoredom with them profanation. Thus the punishment was the hanging of the chiefs of the people before the sun and the death of twenty-four thousand. For the sun of the world stands for self-love (n. 10584); hanging before it for the total extinction of heavenly good; and twenty-four thousand for all truths and goods of truth in the complex, in like manner as twelve thousand (n. 2089, 3913, 7973); their death is the extinction of all truths. This takes place with those who profane.

10653. *Thou shalt not make for thee molten gods.* That this signifies the worship of self and not of the Lord, is evident from the signification of making molten gods, as instituting worship according to the love of self (see n. 10406, 10503), and worship according to the love of self is worship of self and not of the Lord, for the worship of self is the end, and the worship of the Lord is the means to that end. That which is the end dominates, and that which is the means serves, nor is the means otherwise regarded by the end than as a servant by his lord. Such is worship with those who regard the holy things of the church as means, and dominion as the end.

10654. Verses 18–23. *The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the womb is Mine; and of all thy*

cattle thou shalt give the male, that openeth of ox and sheep. And that which openeth of an ass thou shalt redeem with a lamb or kid: and if thou wilt not redeem it, thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And My faces shall not be seen empty. Six days thou shalt work, and on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest, and the feast of ingathering at the revolving of the year. Three times in the year shall every male of thine appear before the faces of the Lord Jehovah, the God of Israel. "The feast of unleavened bread shalt thou keep" signifies worship of the Lord and thanksgiving on account of liberation from evil and from falsities of evil. "Seven days thou shalt eat unleavened bread" signifies a holy state then and appropriation of Divine truth purified from evil and from falsities of evil; "as I commanded thee" signifies according to Divine order; "at the time appointed of the month Abib" signifies a new state; "for in the month Abib thou camest out from Egypt" signifies because then there was liberation from hell. "All that openeth the womb is Mine" signifies that all good of innocence, of charity, and of faith is to be ascribed to the Lord; "and of all thy cattle thou shalt give the male" signifies that it is given through truth; "that openeth of ox and sheep" signifies in the external and in the internal man. "And that which openeth of an ass thou shalt redeem with a lamb or kid" signifies that faith merely natural shall not be ascribed unto the Lord; "and if thou wilt not redeem it, thou shalt break its neck" signifies that if truth of innocence be not therein, it is to be separated and rejected. "All the firstborn of thy sons thou shalt redeem" signifies that truths of faith which are without good are not to be ascribed unto the Lord. "And My faces shall not be seen empty" signifies reception from mercy and thanksgiving. "Six days thou shalt work" signifies the first state of regeneration, when man is

in truths and then in combats; "and on the seventh day thou shalt rest" signifies the other state of regeneration when man is in good and then in peace; "in plowing time and in harvest thou shalt rest" signifies as to the implanting of truth in good and its reception. "And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest" signifies worship of the Lord and thanksgiving on account of the implanting of truth in good; "and the feast of ingathering at the revolving of the year" signifies regeneration and complete liberation from damnation. "Three times in the year shall every male of thine appear before the faces of the Lord Jehovah, the God of Israel" signifies also the continuous manifestation and presence of the Lord in the truths of faith.

10655. *The feast of unleavened bread shalt thou keep.* That this signifies worship of the Lord and thanksgiving on account of liberation from evil and from falsities of evil, is evident from the signification of a feast, as worship and thanksgiving (see n. 7093, 9286, 9287); and from the signification of unleavened bread, as what is purified from evil and from falsities of evil (see n. 9992). Thus by the feast of unleavened bread is signified worship and thanksgiving on account of liberation from evil and from falsities of evil. That this was signified by that feast may be seen above (see n. 9286–9292). As to that feast it is to be known 2
that it specially signifies the glorification of the Lord's Human, thus the remembrance of this and thanksgiving on account of it, for by this glorification and the subjugation of the hells by the Lord, man has liberation from evils and salvation. For the Lord glorified His Human by combats against the hells and then by continual victories over them. The last combat and victory was on the cross; wherefore He then fully glorified Himself, as He also teaches in John: *When he [Judas] was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, God shall also glorify Him in*

Himself, and shall straightway glorify Him (xiii. 31, 32). Again: *Jesus lifted up His eyes to heaven, and said, Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee. . . . Now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was* (xvii. 1, 5). And in Luke: *Ought not Christ to suffer these things, and to enter into His glory?* (xxiv. 26.) To glorify the Son of Man is to make the Human Divine. That those things were said concerning His passion of the
3 cross is plain. That by that last combat, which was the passion of the cross, He fully subjugated the hells, the Lord also teaches in John: *Jesus said, The hour is come, that the Son of Man should be glorified. . . . Now is My soul troubled. . . . And He said, Father, glorify Thy name. Then came there a voice out of heaven, saying, I have both glorified, and will glorify again. . . .* And Jesus said, *Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself. This He said, signifying by what manner of death He should die* (xii. 23, 27, 28, 31–33). Hell in the whole complex is what is called the prince of the world and the devil. From these passages it is plain that the Lord by the passion of the cross not only conquered and subdued the hells, but also fully glorified His Human. Thereby was salvation to the human race. For the sake of this moreover the Lord came into the world, as He indeed teaches in John (xii. 27). For the remembrance of this the feast of unleavened bread or of the passover was primarily instituted, and therefore at this feast He
4 rose again. That it was also for the sake of liberation from evil and from falsities of evil, is because by the subjugation of the hells by the Lord and by the glorification of His Human is all liberation from evil, and there is none without these means. For man is ruled by spirits from hell and by angels out of heaven from the Lord. Wherefore unless the hells had been altogether subjugated and unless

the Human of the Lord had been altogether united to the Divine Itself, and thus also made Divine, no man could ever have been liberated from hell and saved, for the hells would always have prevailed, since man has become such that of himself he thinks nothing but what is of hell. Thus it is plain whence it is that by the same feast is signified worship and thanksgiving on account of liberation from evil and from falsities of evil.

10656. *Seven days thou shalt eat unleavened bread.* That this signifies a holy state then and appropriation of Divine truth purified from evil and from falsities of evil, is evident from the signification of seven days, as a holy state from beginning to end — that days are states has been before shown (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), also that seven is what is holy (n. 395, 433, 716, 881, 5265, 5268), and that seven days are a holy state from beginning to end (n. 728, 6508, 9228, 10127); from the signification of eating, as appropriation (n. 3168, 3513, 3596, 4745); and from the signification of unleavened bread, as Divine truth purified from evil and from falsities of evil (n. 9992).

10657. *As I commanded thee.* That this signifies according to Divine order, is evident from the signification of commanding, when by Jehovah, as according to Divine order (see n. 10119).

10658. *At the time appointed of the month Abib.* That this signifies a new state, is evident from the signification of the month Abib, which was the first month of the year, as the beginning of a new state (see n. 8053, 9291).

10659. *For in the month Abib thou camest out from Egypt.* That this signifies because then there was liberation from hell, is evident from the signification of the month Abib, as the beginning of a new state (see just above, n. 10658); and from the signification of coming out from Egypt, as liberation from infestation by falsities, thus also from hell (n. 9292, and passages adduced, n. 8866, 9197). From this it may be evident that the feast of the

passover, which was also called the feast of unleavened bread, was instituted to be a remembrance of man's liberation from hell by the Lord. That this liberation was effected by the Lord's subduing the hells and glorifying His Human,
2 may be seen just above (n. 10655). It is believed by most persons within the church that the Lord came into the world that He might reconcile the Father by the passion of the cross, and that afterward they might be accepted for whom He should intercede, also that He released man from damnation by this, that He also fulfilled the law, which otherwise would have condemned every one, and thus that all would be saved who should hold that faith with confidence and trust. But they who are in any enlightenment from heaven may see that it cannot be that the Divine, which is Love itself and Mercy itself, could reject from Itself and condemn to hell the human race, and that It had to be reconciled by Its Son's passion of the cross, and that in this way and in no other way It was moved with mercy, and that henceforth the life should not condemn any one if only he had a confident faith concerning that reconciliation, and that all salvation is effected by faith from mercy. They who so think and believe can see nothing at all. They speak but understand nothing. They therefore call those things mysteries which are to be believed but not apprehended by any understanding. So it follows that all enlightenment from the Word, showing the case to be otherwise, is rejected; for light from heaven cannot enter when such darkness from contradictions reigns. It is said dark-
3 ness, because there is no understanding. But to those who are in enlightenment the Lord grants to understand what they believe, and they are enlightened and understand when they read the Word, who acknowledge the Lord and love to live according to His commandments, but not they who say that they believe and do not so live; for the Lord flows in into the life of man and thus into his faith, but not into faith separate from life. They therefore who are en-

lightened by the Lord through the Word understand that the Lord came into the world in order that He might subjugate the hells and reduce all things there and in the heavens into order, and that this could not in any wise be effected except by the Human; for from this He could fight against the hells, but not from the Divine without the Human; and so also that He might glorify His Human in order that thereby He might for ever hold all things in the order into which He reduced them. Thereby is man's salvation; for around every man are hells, inasmuch as every one is born into evils of every kind, and where evils are, there are hells, and unless these were cast out by the Divine power of the Lord, no one ever could have been saved. That this is the case the Word teaches, and this all they apprehend who admit the Lord into their life, and these, as was said above, are they who acknowledge Him and love to live according to His commandments — see what has been above adduced and shown from the Word (n. 9937, 10019, 10152, 10579, and in many other places). To be 4
led away from evils, to be regenerated, and thus to be saved, is mercy, which is not immediate, as is believed, but mediate, that is, to those who recede from evils and so admit truth of faith and good of love into their life from the Lord. Immediate mercy, namely, such as would extend to every one merely from the good pleasure of God, is contrary to Divine order, and that which is contrary to Divine order is contrary to God, since order is from God and His Divine in heaven is order. To receive order into one's self is to be saved, and this is effected solely by living according to the Lord's commandments. Man is regenerated to the end that he may receive into himself the order of heaven, and he is regenerated by faith and by the life of faith, which is charity. He who has order in himself is in heaven, and indeed is heaven in a certain image, but he who has not is in hell and is hell in a certain image. The one cannot in any wise be changed and transcribed into the

other from immediate mercy, for they are opposites, inasmuch as evil is opposite to good, and in good is life and heaven, but in evil is death and hell. That the one cannot be transcribed into the other the Lord teaches in Luke: Abraham said unto the rich man in hell, *Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they cross from thence to us* (xvi. 26). If indeed immediate mercy were given, all would be saved, as many as are in the world, neither would there be a hell, for the Lord is Mercy itself because He is Love itself, which wills the salvation of all and the death of no one.

10660. *All that openeth the womb is Mine.* That this signifies that all good of innocence, of charity, and of faith is to be ascribed to the Lord, is evident from the signification of that which openeth the womb, as what is born of the Lord, for man of his parents is conceived and born naturally, but of the Lord spiritually. This latter birth is what is meant in the internal sense by that which openeth the womb. Otherwise of what consequence would it be that the firstling of cattle should be Jehovah's, that is, the Lord's? Moreover, man who is being regenerated is conceived, born, and educated anew, and thus is withdrawn from the evils of the natural state which he had from his parents. The subject here is the firstling of cattle, but by cattle are meant the goods and truths with man, for cattle of every kind correspond to affections such as belong to man—as may be evident from the passages cited above (n. 9280). From this it may be evident that by that which openeth the womb being Jehovah's, is signified the good of innocence, of charity, and of faith, which they have from the Lord who are born anew, that is, who are regenerated. It is said that these are to be ascribed to the Lord, that is, that it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord, they are not goods, since all good is from Him, and

that which is not from Him is from man, and whatsoever is from man, though in the external form it may appear good, is yet evil, inasmuch as the proprium of man is nothing but evil, and from evil good cannot be produced.

10661. *And of all thy cattle thou shalt give the male.* That this signifies that it is given by truth, is evident from the signification of male, as truth (see n. 2046, 4005, 7838). As to this the case is, that all good which man has from the Lord is given him by truth. For man is born into mere ignorance, and when he advances in age he has of himself mere thick darkness in spiritual things, since he knows nothing concerning God, concerning the Lord, concerning heaven and hell, or concerning life after death. What he knows of himself relates to the world and to himself, and he calls that good which in the world is in favor of himself, and he calls that true which confirms this. In order therefore that he may have heavenly good which he will love above himself and the world, it is necessary that he learn truths from the Word, or from the doctrine of the church which is from the Word. Before he knows such truths he cannot love them, for there is no affection for what is unknown. Thus truth is that whereby man has good. The truth appertaining to man becomes good when he loves it, for all that which is loved is good. To love is to will and to do, since what a man loves, this he wills and does. Thus truth becomes good. This now is what is signified by the male of all thy cattle.

10662. *That openeth of ox and sheep.* That this signifies in the external and the internal man, is evident from the signification of ox and sheep, or herd and flock, as good external and internal with man (see n. 2566, 5913, 6048, 8937, 9135, 10609).

10663. *And that which openeth of an ass thou shalt redeem with a lamb or kid.* That this signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein, is evident from what

has been before said and shown (n. 8078), where like words occur.

10664. *And if thou wilt not redeem it, thou shalt break its neck.* That this signifies that if truth of innocence be not therein, it is to be separated and rejected, is evident from what has been said already (n. 8079), where like words occur.

10665. *All the firstborn of thy sons thou shalt redeem.* That this signifies that truths of faith which are without good are not to be ascribed to the Lord, is evident from what has been previously said and shown (n. 8080), where also like words occur.

10666. *And My faces shall not be seen empty.* That this signifies reception from mercy and thanksgiving, is evident from what has been shown above (n. 9293), where like words occur.

10667. *Six days thou shalt work.* That this signifies the first state of regeneration, when man is in truths and then in combats, is evident from the signification of six days, which are called days of labor or of work, as the first state of regeneration, when man is in truths, and then in combats against evils and falsities (see n. 8510, 8888, 9431, 10360).

10668. *And on the seventh day thou shalt rest.* That this signifies the other state of regeneration, when man is in good and then in peace, is evident from the signification of the seventh day, which is called a day of rest or the sabbath, as the other state of regeneration, when man is in good and then in peace and in heaven with the Lord (see n. 8494, 8495, 8510, 8890, 8893, 9274, 9431, 10356, 10360, 10367, 10374).

10669. *In plowing time and in harvest thou shalt rest.* That this signifies as to the implanting of truth in good and its reception, is evident from the signification of plowing time, as the implanting of truth in good — of which below; and from the signification of harvest, as the reception of

truth in good. That harvest has this signification is because by standing corn is signified truth in conception (n. 9146), by the ear truth containing [good], and by wheat and barley in the ear good receiving [truth] and also received. But here is meant that the labor of man about this should cease, for it is said, in plowing time and in harvest thou shalt rest. For by rest on the sabbath is signified the second state of regeneration, when man is in peace and in heaven and is led by the Lord, since then these things come about without the labor and effort of man. That harvest means the reception of truth by good may be seen above (n. 9295), and the sabbath the state of peace when man is led of the Lord, in the passages cited just above (n. 10668). That plowing time signifies the implanting of 2
truth in good, is because by field is signified the church as to good, thus also the good of the church, and by the seed which is sown is signified the truth of faith. That field is the church as to good, may be seen above (n. 2971, 3196, 3310, 3317, 7502, 9139, 9141, 9295), also that seed is the truth of faith (n. 1940, 3310, 3373, 3671, 6158). In 3
the Word frequent mention is made of earth, ground, field, seedtime, harvest, standing corn, threshing-floor, corn, wheat, barley, all which signify such things as relate to the establishment of the church and to the regeneration of man who is in the church, thus such as have reference to the truth of faith and to the good of love, from which is the church. That such things are signified is from correspondence, for all things which are in the earth, even those which are in its vegetable kingdom, correspond to the spiritual things which are in heaven, as is very manifest from the things which are presented to view there. For in heaven there appear fields, meadows, plains, flower-gardens, standing crops, groves and such like things as are on the earth, and it is there known that the things which are of heaven, thus which are of the church, are so presented to view before their eyes. He who reads the Word believes that such 4

things therein are merely comparisons, but let it be known that they are real correspondences — as for example these words in Isaiah: *Give ye ear, and hear My voice. . . . Shall the plowman plow all day to sow? shall he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin? Thus he layeth down the measured wheat and the appointed barley and the determined spelt thereof. Thus he doth instruct him to judgment, his God doth teach him* (xxviii. 23–26). These words appear as comparisons, but they are real correspondences, by which is described the reformation and the regeneration of the man of the church. Wherefore it is also said, thus he doth instruct him to judgment, his God doth teach him. To instruct to judgment is to give him intelligence, for by judgment is signified the intelligence of truth (n. 2235), and to teach him, when by God, is to give him wisdom. From this it may be evident what is meant by plowing, breaking the clods, casting abroad fitches, scattering cummin, laying down wheat, barley, and spelt, namely, that plowing is implanting truth in good, and fitches and cummin are outward knowledges, since these are the first things which are learned in order that man may receive intelligence. That wheat is the good of love of the internal man may be seen above (n. 7605), also that barley is the good of love of the external man (n. 7602), and spelt its truth (n. 7605). That plowing, not from comparison, but from correspondence, signifies the first thing of the church in general and also in particular with every one who is being regenerated or who is becoming a church, is plain from these words in Moses: *Thou shalt not sow thy vineyard with mixed seeds. . . . Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mixed garment of wool and linen together* (Deut. xxii. 9–11). These words involve the meaning that states of good and of truth must not be confounded; for a vineyard is the church as to truth, and a field the church

as to good; to plow with an ox is to prepare by good, to plow with an ass to prepare by truth; wool moreover stands for good, and linen for truth. For the case is this: in a state of good are they who are in the Lord's celestial kingdom, but in a state of truth are they who are in His spiritual kingdom. He who is in one cannot be in the other. Who cannot see that by the above words deeper things are signified than appear; for otherwise what of evil could there have been in sowing a vineyard with mixed seeds, in plowing with an ox and an ass together, and in wearing a garment of wool and linen mixed together?

10670. *And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest.* That this signifies worship of the Lord and thanksgiving on account of the implanting of truth in good, is evident from what has been explained and shown above (n. 9294, 9295), where like words occur.

10671. *And the feast of ingathering at the revolving of the year.* That this signifies worship from a grateful mind on account of the implanting of good thereby, thus on account of regeneration and complete liberation from damnation, is evident from what has been shown concerning that feast (n. 9296).

10672. *Three times in the year shall every male of thine appear before the faces of the Lord Jehovah, the God of Israel.* That this signifies also the continuous manifestation and presence of the Lord in the truths of faith, is evident from the explication of these words above (n. 9297).

10673. Verses 24–27. *For I will drive out nations from before thy face, and enlarge thy border: neither shall any man desire thy land, when thou goest up to see the face of Jehovah thy God three times in the year. Thou shalt not sacrifice the blood of My sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not remain all night unto the morning. The first of the firstfruits of thy ground thou shalt bring unto the house of Jehovah thy*

God. Thou shalt not seethe a kid in its mother's milk. And Jehovah said unto Moses, Write for thee these words: for after the tenor of these words I have made a covenant with thee and with Israel. "For I will drive out nations from before thy face" signifies the removal of evil and of the falsities of evil; "and enlarge thy border" signifies multiplication and extension of truth from good; "neither shall any man desire thy land" signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil; "when thou goest up to see the face of Jehovah thy God three times in the year" signifies when the presence of the Lord is also in the truths of faith. "Thou shalt not sacrifice the blood of My sacrifice upon what is leavened" signifies that the worship of the Lord from the truths of the church must not be commixed with falsities from evil; "and the sacrifice of the feast of the passover shall not remain all night unto the morning" signifies that the good of worship is not from the proprium, but ever new from the Lord. "The first of the firstfruits of thy ground thou shalt bring unto the house of Jehovah thy God" signifies that all truths of good and goods of truth are holy, because they are from the Lord alone. "Thou shalt not seethe a kid in its mother's milk" signifies that the good of innocence of a later state must not be commixed with the truth of innocence of a former state. "And Jehovah said unto Moses, Write for thee these words" signifies information concerning the primary truths which are to be remembered and done; "for after the tenor of these words I have made a covenant with thee and with Israel" signifies that by means of them there is conjunction with those who are in external and internal worship.

10674. *For I will drive out nations from before thy face.* That this signifies the removal of evil and of the falsities of evil, is evident from the signification of casting out, when said of evils and falsities with men, as removing, for evils and falsities are not cast out from man, but are removed

— see passages above (n. 10057); and from the signification of the nations which were in the land of Canaan, as evils and the falsities of evil, of which in passages cited above (n. 9327).

10675. *And enlarge thy border.* That this signifies multiplication and extension of truth from good, is evident from the signification of enlarging the border, as multiplication and extension of truth from good (see n. 8063). This is signified by enlarging the border, because so far as evils and the falsities of evil are removed, so far truths which are from good are multiplied, since nothing else than evils and the falsities of evil stand in the way of truths flowing in from the Lord and multiplying themselves with man. Wherefore so far as evils and falsities are removed, so far truths succeed in their place. This is the case with 2
the intellectual of man, whether it consists of truths which are from good or of falsities which are from evil. It cannot consist of both together, for they are opposites. And it is the intellectual of man which receives truths and is formed by truths, for whatsoever is in his intellect has relation to truth. Thus it is plain that so far as falsities from evil are removed, so far truths from good may be multiplied. This was represented by the casting out of the nations from the land of Canaan, for by the nations therein were represented evils and falsities (see passages cited, n. 10057), and by the sons of Israel goods and truths. It 3
is said that it is the intellectual of man which receives truths and is formed by truths, since nothing else in a proper sense is to be called the intellectual, than what is from truths derived from good. What is from falsities derived from evil is not an intellectual, for intelligence and wisdom cannot in any wise be predicated of falsities from evil, since such falsities altogether destroy intelligence and wisdom, and introduce in their place insanity and foolishness. Wherefore the intellectual of man is never opened except when man perceives and loves truths, and the perception

and love of truth is from good. Thus it is that truths from
4 good are what constitute the intellectual. He who believes that one has an intellectual who can reason skilfully against the truths of the church is very greatly deceived, for such an one sees nothing within himself but only without himself. To see within one's self is from heaven; to see without one's self is from the world. And he who sees only from the world sees from a fatuous light, which light becomes mere thick darkness when light from heaven flows in upon it.

10676. *Neither shall any man desire thy land.* That this signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil, is evident from the signification of not desiring, said of those who are in evils and the falsities of evil when they see and perceive goods and the truths of good, as having in aversion, for between evils and goods there is perpetual enmity, evils having an aversion for goods and hating them, and goods having an aversion for evils and putting them to flight or shunning them; and from the signification of land, as the church and whatsoever is of the church (see passages cited, n. 9325).

10677. *When thou goest up to see the face of* [*Jehovah*] *thy God three times in the year.* That this signifies when the presence of the Lord is also in the truths of faith, is evident from what has been explained above (n. 9297).

10678. *Thou shalt not sacrifice the blood of My sacrifice upon what is leavened.* That this signifies that the worship of the Lord from the truths of the church must not be commixed with falsities from evil, is evident from the previous explanation of these words (see n. 9298).

10679. *And the sacrifice of the feast of the passover shall not remain all night unto the morning.* That this signifies that the good of worship is not from the proprium, but ever new from the Lord, is evident from what has been explained above (n. 9299).

10680. *The first of the firstfruits of thy ground thou shalt bring unto the house of Jehovah thy God.* That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, may be seen above (n. 9300).

10681. *Thou shalt not seethe a kid in its mother's milk.* That this signifies that the good of innocence of a later state must not be commixed with the truth of innocence of a former state, is evident from what has been already said and shown (n. 9301), where like words occur.

10682. *And Jehovah said unto Moses, Write for thee these words.* That this signifies information concerning the primary truths which are to be remembered and done, is evident from the signification of saying, when by Jehovah unto Moses, as information, as also in the passages cited above (n. 10280); from the signification of writing, as for remembrance of what is to be done (n. 8620); and from the signification of these words, as primary truths, for by words are in general signified things, in particular truths, here the primary truths which are to be remembered and done in order that with the Israelitish nation representative worship of the church might be instituted and the Word be written, as set forth in the preceding verses of this chapter.

10683. *For after the tenor of these words I have made a covenant with thee and with Israel.* That this signifies that by means of them there is conjunction with those who are in external and internal worship, is evident from the signification of after the tenor of these words, as by means of those primary truths which are to be observed — of which above (n. 10682); from the signification of making a covenant, as conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); from the representation of Moses, with whom and with Israel it is said that the covenant is made, as the external of the Word, of the church, and of worship in which is an internal (n. 10563, 10571, 10607, 10614); and from the signification of Israel,

as the internal of the church and of worship (n. 4286, 4292, 4570, 6426). It is for this reason that it is said that the covenant is made with Moses and with Israel, and not with the sons of Israel, for by the sons of Israel in this and in the preceding chapter are meant those who are in the external of the church, of worship, and of the Word without an internal (n. 10454–10457, 10461, 10498, 10549–10551,
2 10570, 10575, 10629). It shall here be briefly told what the internal of the Word, of the church, and of worship is, what is the external of them in which is an internal, and what is the external without an internal. In the internal of the Word, of the church, and of worship are they who love to do truth for the sake of truth from internal affection, thus from spiritual affection. In the external of them in which is an internal are they who love truth for the sake of truth, but from external affection, thus from natural affection. These latter are men of the external church, but the former are of the internal church, for in every church there are internal men and there are external men. But they who are in external worship without an internal love truth, not for the sake of truth, but for the sake of gains in the world. Thus they do not love to do truths except for the sake of themselves, or that they may be seen. Such
3 are not within the church, but out of it. They who love to do truth for the sake of truth from internal or spiritual affection, when they hear truths, rejoice and think about life according to them. But they who love truth for the sake of truth from external or natural affection, when they hear truth, also rejoice, but they do not think about life according thereto; yet it flows in from the internal while they are unconscious of it. But they who love truth for the sake of gains in the world think nothing about the life, neither does anything flow in from the internal, for they only make truths things of the memory, to the end that
4 they may speak of them. They who love to do truth for the sake of truth love the Lord, inasmuch as truth is from

the Lord and the Lord causes it to become good by their willing and doing it, so that it becomes of the life with man, for truth does not become of the life until it enters the will. That which is in the will may be known and perceived from this, that man does it, and still more from his loving to do it, for so far as man wills truth, so far he loves it. To love 5
truth for the sake of truth and for the sake of living according to it, is thus described by the Lord in Matthew: *He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a just man in the name of a just man shall receive a just man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward* (x. 40–42). He who is unacquainted with the internal sense of the Word cannot know what is signified by receiving a prophet in the name of a prophet, a just man in the name of a just man, and a disciple of the Lord in the name of a disciple, and that these shall receive a reward according to the reception. For without that sense, who knows what is signified by receiving any one in his name? But they who are in the inter- 6
nal sense do not attend to the person, but to the thing which the person signifies, thus not to disciple nor prophet, but to the things which disciple and prophet signify. Disciple in the internal sense signifies truth of life, but prophet signifies truth of doctrine; in the name of any one signifies on account of his quality. From this it is plain what is signified by those words of the Lord, namely, that they who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord and receive heaven in themselves; for the reward which is from the Lord is affection for truth for the sake of truth, and in the affection for truth for the sake of truth is heaven. That 7
disciples stand for all things of love and of faith in the

complex, thus specifically for those who are led of the Lord, may be seen above (n. 3488, 3858, 6397), also prophet for truth of doctrine (n. 2534, 7269), and name for quality (n. 144, 145, 1896, 2009, 2724, 6674, 9310), reward for affection for truth and good (n. 3956, 6388): person is turned into the idea of thing in the internal sense (n. 5225, 5287, 5434, 8343, 8985, 9007, 10282), and doing truth for the sake of truth is loving the Lord (n. 10336).

10684. Verse 28, to the end. *And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words. And it came to pass, in the going down of Moses from mount Sinai with the two tables of the Testimony in Moses' hand, in his going down from the mount, that Moses wist not that the skin of his face shone in his speaking with Him. And Aaron and all the sons of Israel saw Moses, and behold, the skin of his face shone; and they feared to come nigh him. And Moses called unto them; and Aaron and all the princes in the congregation returned unto him: and Moses spake to them. And afterward all the sons of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. And until Moses had done speaking with them, he put a veil on his face. And when Moses went in before Jehovah to speak with Him, he took the veil off, until he came out; and he came out, and spake unto the sons of Israel that which was commanded; and the sons of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him.* "And he was there with Jehovah forty days and forty nights" signifies temptations before the internal of the church, of worship, and of the Word is given; "he did not eat bread, and he did not drink water" signifies in the mean time no appropriation of good of love and of truth of faith. "And he wrote upon the tables the words of the covenant" signifies

the Word by which there is conjunction of heaven with man; "the ten words" signifies all truths Divine therein. "And it came to pass, in the going down of Moses from mount Sinai" signifies influx of the internal into the external of the Word, of the church, and of worship; "with the two tables of the Testimony in Moses' hand" signifies a representative of the Word; "that Moses wist not that the skin of his face shone in his speaking with Him" signifies the internal of the Word giving forth light in its external without the external perceiving it. "And Aaron and all the sons of Israel saw Moses" signifies the apperception of those who are in the externals of the church, of worship, and of the Word without the internals; "and behold, the skin of his face shone" signifies that the internal gives forth light through the external; "and they feared to come nigh him" signifies that they did not endure the external of the church, of worship, and of the Word when it was such. "And Moses called unto them" signifies the approach of that nation to what is external; "and Aaron and all the princes in the congregation returned unto him" signifies the chief of those who were in externals without internals and yet represented internals; "and Moses spake to them" signifies instruction. "And afterward all the sons of Israel came nigh" signifies all who were in externals without internals and yet represented internals; "and he gave them in commandment all that Jehovah had spoken with him in mount Sinai" signifies a command concerning the primary truths which were to be represented as revealed from heaven. "And until Moses had done speaking with them" signifies after information concerning the primary truths which were to be represented in externals; "he put a veil on his face" signifies that the internal of the church, of worship, and of the Word was not apparent to the Israelitish nation, but only the external without the internal. "And when Moses went in before Jehovah to speak with Him" signifies the state of the external when

the internal from the Lord flowed in and it received information; "he took the veil off, until he came out" signifies a state of enlightenment then; "and he came out, and spake unto the sons of Israel that which was commanded" signifies communication with those who are in externals without an internal concerning those things about which he was informed through the internal; "and the sons of Israel saw the face of Moses, that the skin of Moses' face shone" signifies that the Israelitish nation acknowledged indeed that there is an internal given in the Word, but that they were not willing to know what it is; "and Moses put the veil upon his face again" signifies that for this reason internal things were closed to them; "until he went in to speak with Him" signifies howsoever they are informed.

10685. *And he was* [*there*] *with Jehovah forty days and forty nights*. That this signifies temptations before the internal of the church, of worship, and of the Word is given, is evident from the signification of forty days and nights, when with reference to the church with man, as states of temptation (see n. 730, 862, 2272, 2273, 8098). That it is before the internal of the church, of worship, and of the Word is given, is because the internal which is called the internal man is opened and given to man by means of temptations. Thus it is that every one who is being regenerated undergoes temptations. The reason why the internal is opened and given by means of temptations, is, that when man is in temptations, which are combats against evils and falsities, the Lord flows in from the interior and fights for him. And this one may know from the fact that when he is in temptations he interiorly resists, for unless he interiorly resisted he would not conquer, but would yield. This interior resistance does not come to the apperception of man at the time, because when he is in temptations he is in obscurity from the evil and from the falsities of evil which assault; but after temptations it comes to the apperception with those who are in the perception of truth. For

the things which are brought in by the Lord into the internal of man are not known to man while he lives in the world, since he then thinks in the external or natural man, and not perceptibly in the internal until he comes into the other life. Nevertheless he ought to know and acknowledge, when he has conquered in temptations, that he did not himself fight, but the Lord for him.

10686. *He did not eat bread, and he did not drink water.* That this signifies in the meantime no appropriation of good of love and of truth of faith, is evident from the signification of bread, as good of love (see n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 8410, 9545); from the signification of water, as truth of faith (see passages cited, n. 10238) — that by bread and water in the Word are meant in general all goods and truths, may be seen above (n. 9323); from the signification of eating, as the conjunction and appropriation of good (n. 2187, 2343, 3168, 3513, 3596, 4745, 5043, 8001); and from the signification of drinking, as the reception and appropriation of truth (n. 3069, 3089, 3168, 8562). The case is this: when man is in temptations, goods of love and truths of faith are not then appropriated to him, but after the temptations. For during their continuance, on the one side are excited evils and the falsities of evil, and on the other side goods and the truths of good, which are with the man. Thus he is in a turbulent state, in which the internal is opened. But after temptations he has serenity, and in that state goods and the truths of good are brought in by the Lord into the internal now opened. From this it is plain what is meant by no appropriation of good of love and truth of faith during the continuance of temptations, which is signified by Moses for forty days and forty nights neither eating bread nor drinking water.

10687. *And he wrote upon the tables the words of the covenant.* That this signifies the Word by which there is conjunction of heaven with man, is evident from the sig-

nification of the tables upon which the Law was written, as the Word (see n. 9416, 10375, 10376, 10453, 10461); and from the signification of a covenant, as conjunction — of which in the passages cited above (n. 10632). The reason why it is the conjunction of heaven with man, is, that the Word was written by pure correspondences, and thus it is such as to conjoin heaven with man. For heaven is in the internal sense of the Word, and to the internal sense the external sense corresponds. Wherefore when the Word is read by man, the angels who are with him perceive it in the spiritual sense, which is the internal sense. Hence the holy from the angels flows in, whereby there is conjunction. To this end was the Word given such as it is. That there is conjunction of the Lord, thus of heaven, with man by means of the Word, may be seen in passages cited above (n. 10375). What correspondences are, by which the Word was written, has been shown in the explications throughout.

10688. *The ten words.* That this signifies all Divine truths therein, is evident from the signification of ten, as all (see n. 4638); and from the signification of words, as Divine truths (n. 9987). Hence it is that the commandments in those tables were ten in number.

10689. *And it came to pass in the going down of Moses from mount Sinai.* That this signifies the influx of the internal into the external of the Word, of the church, and of worship, is evident from the signification of coming down, when said of Moses, by whom is represented the external of the Word in which is the internal, as the influx of the Lord through the internal of the Word into its external — that this is signified by coming down may be seen above (n. 5406); from the representation of Moses, as the external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614); and from the signification of mount Sinai, as heaven where is the Lord and whence is the Law or the Word (n. 9420).

10690. *With the two tables of the Testimony in Moses' hand.* That this signifies a representative of the Word, is evident from the signification of the two tables of the Testimony, as the Law in the whole complex, thus the Word — of which in the passages cited above (n. 10687); and from the signification of, in the hand of Moses, as a representative thereof, namely, of the Word. That Moses represented the Word may be seen in the passages previously cited (n. 9372). On this account in his hand were the tables, by which was signified the Word, as a sign of representation.

10691. *That Moses wist not that the skin of his face shone in his speaking with Him.* That this signifies the internal of the Word giving forth light in its external without the external perceiving it, is evident from the representation of Moses, as the external of the Word in which is the internal (see n. 10563. 10571, 10607, 10614); from the signification of wisting or knowing not, as not perceiving; from the signification of shining, as giving forth light, the shining of the skin of Moses' face being from the giving forth of light from the internal; from the signification of the skin, as the external of truth and of good (n. 3540, 5554, 8980); and from the signification of the face, as the interiors — of which in passages cited above (n. 9546) — thus by the shining of the skin of the face is signified the giving forth of the light of the interiors in the external, here in the external of the Word which is the sense of its letter, because by Moses is represented the external of the Word in which is the internal; and from the signification of speaking, as influx. That speaking when said in regard to Jehovah means influx, may be seen above (n. 2951, 5743, 5797, 7270, 8128, 8660). Hence it is plain that by Moses wisting not that the skin of his face shone in his speaking with Him, is signified the internal of the Word giving forth light in its external without the external perceiving it. It is to be known that by the giving forth of the light of the

interiors of the Word in the external is meant the internal sense in the external. The internal sense continually gives forth light and shines in the external, but it is not perceived by any except those who are in internals. By those however who are in an external in which is an internal, as are they who are called men of the external church, it is not perceived, but still it is present though they are unconscious of it, and affects them. Who they are who are in the internal of the Word, of the church, and of worship, and who they who are in the external in which is the internal, may be seen above (n. 10683). But they who are in the external without the internal, as was the Israelitish nation, do not at all endure the internal or light therefrom in the external. Wherefore it is said of them below that they were afraid to come nigh Moses, and that Moses when he spake with them put a veil on his face. The reason why the internal sense gives light, is, that therein is Divine truth such as it is in the heavens, and Divine truth proceeding from the Lord appears to the angels as light, and indeed is the light of heaven, as may be seen in the passages cited above (n. 9548, 9684).

10692. *And Aaron and all the sons of Israel saw Moses.* That this signifies the apperception of those who are in the externals of the church, of worship, and of the Word without the internals, is evident from the signification of seeing, as apperception (see n. 2150, 3764, 4567, 4723, 5400); and from the representation of Aaron and of the sons of Israel, in this and in the two preceding chapters, as those who are in the externals of the church, of worship, and of the Word without the internals. That Aaron represents such may be seen above (n. 10397), and in like manner the sons of Israel, in the passages already cited (n. 9380, 10396; and also n. 10397, 10454–10457, 10461–10466, 10492, 10498, 10500, 10526, 10531, 10533, 10535, 10549–10551, 10566, 10570, 10575, 10603, 10629, 10632).

10693. *And behold, the skin of his face shone.* That

this signifies that the internal gives forth light through the external, is evident from what has been unfolded just above (n. 10691).

10694. *And they feared to come nigh him.* That this signifies that they did not endure the external of the church, of worship, and of the Word when it was such, is evident from the signification of being afraid to come nigh, as not to endure, for they who do not endure interior things are afraid to come nigh; and from the representation of Moses, as the external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614). The case herein is this: they who are only in the externals [of the church], of worship, and of the Word without the internal, do not endure interior things. The reason is that they who are in external things without an internal are in the love of self and of the world, and thus in a light which is called natural light. But they who are in the externals and at the same time in the internals of the church, of worship, and of the Word are in love toward the neighbor and in love to the Lord, and thus in the light of heaven. Inasmuch as those loves are opposites, and thus the lights also, therefore the one does not endure the other, for heavenly love, which is love to the Lord and love toward the neighbor, when it flows in into earthly loves, which are the loves of self and of the world, induces anguish as of death; and when heavenly light flows in into the light of the world, it induces thick darkness and thence stupor. Thus it is that what is external without what is internal does not endure the external while the internal is in it. Inasmuch as the Jewish nation was such, they did not endure to hear of the Lord, of love to Him and of faith in Him, which are the interior things of the Word, of the church, and of worship. These now are the things which are signified by the sons of Israel being afraid to come nigh Moses, because the skin of his face shone. What the skin of Moses' face means may be seen above (n. 10691).

10695. *And Moses called unto them.* That this signifies the approach of that nation to what is external, is evident from the signification of calling unto them, as the approach of that nation, for he who is called comes near; and from the representation of Moses, as the external of the Word in which is the internal (see just above, n. 10694).

10696. *And Aaron and all the princes in the congregation returned unto him.* That this signifies the chief of those who were in externals [without internals] and yet represented internals, is evident from the representation of Aaron and of the princes in the congregation, as the chief ones who were in externals without the internal; for Aaron was their head and the princes were leaders. That Aaron is what is external without an internal, may be seen above (n. 10397), also that princes are those who are chief (see n. 1482, 2089, 5044). That those are meant who represented [internals], may be seen just below (n. 10698).

10697. *And Moses spake to them.* That this signifies instruction, is evident from the signification of speaking, as instruction — of which in passages cited above (n. 10280).

10698. *And afterward all the sons of Israel came nigh.* That this signifies all who were in externals without an internal and yet represented internals, is evident from the representation of the sons of Israel, as those who are in externals without an internal — of which just above (see n. 10692). That it means also those who represented internals, is because Moses obtained that the church might be represented with that nation, though they were such that no church could be instituted among them. For there cannot be a church with those who are in externals without an internal, as the church is in the internal of man and not in the external without it; for man's communication with heaven and with the Lord is through the internal. When there is no internal, that is, when it is closed, then there is communication with hell. But though the sons of Israel were such that through the internal with them there could be no

communication with heaven, still they could represent such things as were of the church and of heaven, which is effected solely by externals to which internals correspond, and for this reason they were accepted. That with that nation there was not a church, but only the representative of a church, may be seen in passages cited above (n. 9320, 10396), also that by externals which represented internals there was effected communication with heaven, may be seen in passages cited (n. 9320, 10396; also n. 10492, 10500, 10549–10551, 10570, 10575, 10602, 10629).

10699. *And he gave them in commandment all that Jehovah had spoken with him in mount Sinai.* That this signifies a command concerning the primary truths which were to be represented as revealed from heaven, is evident from the signification of giving commandment, when given by Jehovah unto Moses, as a command; that it is a command concerning the primary truths which were to be represented, is evident from this, that the things which were commanded and which are contained in verses twelve to twenty-seven, were primary truths, which were to be represented so that they might be received (see above, n. 10637); and from the signification of the words, which Jehovah had spoken with him from mount Sinai, as what were revealed from heaven; for by which Jehovah spake is signified what was revealed, and by mount Sinai is signified heaven, whence is Divine truth (n. 9420).

10700. *And until Moses had done speaking with them.* That this signifies after information concerning the primary truths which were to be represented in externals, is evident from what has been said just above (n. 10699).

10701. *He put a veil on his face.* That this signifies that the internal of the church, of worship, and of the Word was not apparent to the Israelitish nation, but only the external without the internal, is evident from the signification of putting a veil on his face, as closing the internal, so that only the external without the internal may appear; for by

the shining of the skin of Moses' face is signified the giving forth of the light of the internal of the Word, of the church, and of worship in externals (see above, n. 10691). That this nation was in externals without an internal, and is so indeed to this day, may be seen in passages cited above (n. 10692). From this it is also plain how the external of the Word, of the church, and of worship with that nation appears in the heavens, namely, that it is not indeed as the face of man, but as a veil before the face, for in such obscurity are they concerning the interiors of the Word.

10702. *And when Moses went in before Jehovah to speak with Him.* That this signifies the state of the external when the internal from the Lord flowed in and it received information, is evident from the representation of Moses, as the external in which is the internal (see n. 10694); from the signification of going in before Jehovah, as its state when the Lord flows in — of which below; and from the signification of speaking, as informing — of which in passages cited above (n. 10280). With the external when the internal flows into it, which is signified by Moses going in before Jehovah, the case is this. There are two states with men as to those things which are of the church, of worship, and of the Word. Some turn themselves to the Lord, thus to heaven, but some to themselves and the world. They who turn themselves to the Lord or to heaven receive influx thence and are in enlightenment, and so are in the perception of truth inwardly in themselves. This influx takes place from the Lord through the internal into the external. This is here signified by going in before Jehovah. But they who turn to themselves and the world cannot receive any influx from the Lord or from heaven, thus cannot be in any enlightenment and perception of truth, for the world flows in from the looking to itself, and altogether extinguishes or repels or perverts whatsoever comes from heaven. Thus they are in thick darkness concerning all things of the church, of worship, and of the

Word. This is signified by the veil before Moses' face. The interiors of man indeed actually turn themselves according to the loves. With those who love the Lord the interiors turn themselves to the Lord or heaven, thus inward, but they who love themselves turn themselves to the world, thus outward. To turn one's self to the Lord is to be turned by the Lord Himself, for man of himself cannot elevate his interiors. But to turn one's self to self is to be turned by hell, and when this is the case, then those things which are of the internal man are closed, lest man should serve two masters.

10703. *He took the veil off, until he came out.* That this signifies a state of enlightenment then, is evident from the signification of taking the veil off, as making the internal appear, for when the veil was taken off, the face with the shining of the skin thereof was apparent, and by the face are signified the interiors, and by the shining is signified the light therefrom in the external. That the face means the interiors may be seen in the passages already cited (n. 9546), and that the shining of the skin of Moses' face is the giving forth of light, or the light which is from the internal in the external of the Word (n. 10691). It is called light because the light which illumines the internal of man is Divine truth proceeding from the Lord. That this is the light of heaven, thus the light from which angels and spirits see and the man also who is enlightened has perception and intelligence, may be seen in the passages before cited (n. 9548, 9684). It is said light in the external of the Word from its internal, but thereby is meant light in the external of man from his internal when he reads it, for the Word does not shine of itself but before the eyes of man who is in light from the internal. Without man the Word is merely the letter. So now it is plain why there was the shining of the skin of Moses' face, and what it signifies in the internal sense.

10704. *And he came out, and spake unto the sons of Israel*

that which was commanded. That this signifies communication with those who are in externals without an internal concerning those things about which he was informed through the internal, is evident from the signification of coming out and speaking, as communication — for what Moses heard from Jehovah, when he came out he communicated to the sons of Israel; from the representation of the sons of Israel, as those who are in externals without internals (see passages cited, n. 10692); and from the signification of, which was commanded by Jehovah, as the things about which Moses was informed by the Lord. That to be commanded is to be informed is plain, and that Jehovah in the Word is the Lord may be seen in passages before cited (n. 9373).

10705. *And the sons of Israel saw the face of Moses, that the skin of Moses' face shone.* That this signifies that the Israelitish nation acknowledged indeed that there is an internal in the Word, but that they were not willing to know what it is, is evident from the signification of seeing, as perception, understanding, faith (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 4567, 4723, 5114, 5400, 6805, 7650, 9128), thus also acknowledgment (see n. 897, 3796); and from the signification of the face of Moses, as the internals of the Word (n. 10703); and from the signification of the shining of the skin of his face, as the giving forth of the light of the internal in the external (see also above, n. 10703). That this nation acknowledges that there is an internal in the Word is known, for they say that Divine arcana are hidden therein even in every syllable. But when they are told that those arcana are concerning the Lord, concerning His kingdom in the heavens and on earth, and concerning love to Him and faith in Him, they do not wish to know. This is meant by that nation acknowledging indeed that there is an internal in the Word, but not being willing to know what it is. Wherefore also it follows that Moses put the veil upon his face

again, by which is signified that for that reason the internal was closed to them.

10706. *And Moses put the veil upon his face again.* That this signifies that for this reason internal things were closed to them, is evident from the signification of putting the veil upon the face again, when said of Moses by whom is represented the Word, as closing the internals of the Word (see above, n. 10701). How it is in regard to this may be evident from what has been said just above (n. 10705).

10707 *Until he went in to speak with Him.* That this signifies howsoever they are informed, is evident from the signification of when Moses went in to speak with Jehovah, as signifying a state of the external when the internal from the Lord flowed in and it received information (see above, n. 10702). That it here also means howsoever they are informed, is because by Moses is represented the external of the Word in which is the internal (n. 10694), and he went in before Jehovah and came out and informed them; for by going in and coming out is signified communication (n. 5249, 6901), and by speaking is signified information (see passages cited, n. 10280). That they were not willing to know anything concerning the internals of the Word, of the church, and of worship which relate to the Lord, to His kingdom, and to love to Him and faith in Him, is very manifest from this, that they were not willing to acknowledge the Lord though when He was in the world He taught them from the Word, and that neither are they willing at this day to acknowledge Him, though they live among Christians and know that it was predicted in the Word that the Messiah, that is, the Christ was to come. The reason why they did not acknowledge and do not acknowledge, is, that they apply all things of the Word to themselves and to their own eminence over others, thus to favor their loves which are the loves of self and of the world. All who do so see nothing from heaven, their internal which should be open into heaven being closed, and therefore they have

nothing of light therefrom. For this reason they are in thick darkness and blindness as to spiritual things, thus as to the internal of the Word, of the church, and of worship. The internal of the Word is spiritual; its external is natural. When the internal of the Word is spoken of, the internal of the church and of worship is also meant, since the church is where the Word is and is from the Word, and worship is from those things which are in the Word. Thus such as is man's understanding of the Word, such is the church in him, and such is his worship.

CONTINUATION CONCERNING THE FOURTH EARTH IN THE STARRY HEAVEN.

10708. When I inquired further concerning their manner of speech, they said that the inhabitants have not articulate speech like ours, but yet that it terminates sonorously with a kind of enunciation as it were articulate. The nature of this communication resembling what is articulate was explained, namely, that it was not an utterance by words, but by ideas such as are in man's proximate thought in which he is when he speaks. These ideas manifestly differ from the ideas of the interior thought in which man is when he is not speaking, but is forming judgment about things. From such sonorous utterance thus modified by ideas the speech is perceived more fully than is speech by words; for the general affection which is in the sound of man's speech, being thus modified by the ideas, gives an interior and so a fuller apperception.

10709. They said further that when they talk together they proceed generally to the ninth use, and that there are some in the universe who in speaking proceed to the fifth use, some to the seventh, to the tenth, to the fifteenth, to the twentieth, even to the fiftieth. When I wondered what this meant, it was explained, namely, that it consisted in speaking to that degree remotely from the thing which was

the subject of discourse. This was illustrated by examples, as for instance, when one is in a temple and it is asked where he is, they do not say that he is there, but either that he is not at home, or that he is far from his house, and so on. By this they mean that he is with God, thus in the temple, for he who is in the temple is with God, and so far as he is with God so far he is not at home, or in his own house; by being in his own house they also mean being at home. To take another example: when one binds another by such things as are of his love, they say to him, Thou knowest how to do it, or Now thou art in it, or Now it is in thee, or otherwise, provided it be remotely expressed. This is called speaking to the fifth, the ninth, the fifteenth, the twentieth, even to the fiftieth use. To speak according to use is an accepted form of expression in heaven, and its signification is according to the degree of removal from the thing which is the subject. And, what is wonderful, when any one speaks remotely in this manner, they know instantly according to which degree he speaks without counting. They who are in thought speech, such as the inhabitants of that earth are, and many others, who in like manner join in conversation by means of the face and the lips, and by sonorous utterance varied according to the ideas of thought, perceive instantly the thing which is so spoken of; for thought itself more fully unfolds and makes itself manifest by such speech than by the speech of words, which is material in comparison.

10710. On account of such a mode of thinking and speaking, the spirits of that earth cannot be together with the spirits of our earth, since the spirits of our earth think and speak from the thing itself, and not remotely from it. Neither can they be together with the spirits of the earth Mercury, since they also stop in the nearest use. Wherefore they remove themselves from our spirits and those of Mercury as far as they are able.

10711. They wish to be bearded and to appear old, for

the reason that they always choose and set over themselves some bearded old man, who is as it were their king and high priest. The common people indeed worship him and love to live according to his manner of living, insomuch that they believe that his life is communicated to them; but the more intelligent of them worship God. Such a bearded old man, who had been their high priest, was with the rest with me. He, inasmuch as he accepted Divine worship from the common spirits and induced them to believe that his life was communicated to them, was severely punished, and this was done by wrapping him up in a sack and twisting him about; afterward he was cast into the hell near his own earth.

10712. When it was given them to see the objects of this earth through my eyes, they gave but little attention to them, for the reason that it was customary for them to think remotely from the nearest objects, thus not to see them except in shade; for such as the thought of man is, such is his sight, since it is the interior sight which is of the thought that sees in the exterior and by it. They said then that their earth is very rocky, and that there are only some valleys between the rocks which are cultivated. But it was perceived that it was so only where they dwelt, and that in other places it was otherwise. They were with me during almost a whole day.

10713. The fifth earth seen in the starry heaven will be described at the close of the following chapter.

CHAPTER THIRTY-FIFTH.

THE DOCTRINE OF CHARITY AND FAITH.

10714. There are two things which make the life of man, love and faith. Love makes the life of his will, and faith the life of his understanding. Thus such as the love is and such as the faith is, such is the life.

10715. The love of good and the faith of truth therefrom make the life of heaven, and the love of evil and the faith of falsity therefrom make the life of hell.

10716. The Divine of the Lord makes the heavens, and heaven is with every one according to the reception of love and of faith from the Lord.

10717. With all who receive love and faith from the Lord there is heaven, both with angels and with men. Wherefore they who have heaven with themselves while they live in the world, come into heaven after death.

10718. They who have heaven in themselves will good to all and perceive enjoyment in doing good to others, not for the sake of themselves and the world, but for the sake of the good and for the sake of the truth that so is to be done. But they who have hell in themselves, will evil to all and perceive enjoyment in doing evil to others. If these perceive enjoyment in doing good, it is not for the sake of good and truth, but for the sake of themselves and the world.

10719. Heaven with man is in his internal, thus in his thinking and willing, and is thence in the external, that is, in his speaking and doing. But heaven is not in the external without the internal, for all hypocrites can speak well and do well, but not think well and will well. By thinking

well and willing well is meant thinking and willing what is from the love of good and from the faith of truth.

10720. When man comes into the other life, as is the case immediately after death, it is plain whether heaven be in him or hell, but not while he lives in the world. For in the world the external only is apparent, and not the internal, but in the other life the internal lies open, since man then lives as to the spirit.

10721. From these considerations it may be evident what makes heaven, namely, that it is love to the Lord and love toward the neighbor, and likewise faith, but this latter only so far as it has life from those loves. Therefore it is again plain that the Divine of the Lord makes heaven, for both that love and the faith thence are from the Lord, and whatsoever is from the Lord is Divine.

10722. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love to and in faith in the Lord from the Lord. Such love and such faith have in them this joy. Into it after death the man comes who has heaven in himself. In the meantime it lies stored away in his internal.

10723. In the heavens there is communion of all goods. The peace, intelligence, wisdom, and happiness of all are communicated to every one there, and that of every one is communicated to all, yet to each according to the reception of love and of faith from the Lord. Thus it is plain how great peace, intelligence, wisdom, and happiness are in heaven.

10724. They with whom love of self and love of the world reign, do not know what heaven is and what the happiness of heaven is, and it appears incredible to them that there is happiness in other loves than these, when yet the happiness of heaven only so far enters as these loves as ends are removed. The happiness which succeeds on their removal is so great that it exceeds all man's apprehension.

CHAPTER XXXV.

1. And Moses assembled all the congregation of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, that ye should do them.

2. Six days shall work be done, and on the seventh day there shall be to you a holy day, a sabbath of the sabbath to Jehovah: whosoever doeth work therein shall die.

3. Ye shall kindle no fire in all your dwellings upon the sabbath day.

4. And Moses spake unto all the congregation of the sons of Israel, saying, This is the word which Jehovah commanded, saying,

5. Take ye from among you an offering unto Jehovah: whosoever is willing in his heart, shall bring it, an offering to Jehovah; gold, and silver, and brass;

6. And blue, and purple, and scarlet double-dyed, and fine linen, and goats' [hair];

7. And skins of red rams, and badgers' skins, and shittim wood;

8. And oil for the light, and spices for the oil of anointing, and for the incense of spices;

9. And onyx stones, and stones for filling, for the ephod, and for the breastplate.

10. And let every man that is wise in heart among you come, and make all that Jehovah hath commanded;

11. The dwelling, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its bases;

12. The ark, and the staves thereof, the mercy-seat, and the veil of the covering;

13. The table, and its staves, and all its vessels, and the bread of Presence;

14. The candlestick also for the light, and its vessels, and its lamps, and the oil for the light;

15. And the altar of incense, and its staves, and the oil

of anointing, and the incense of spices, and the covering for the door, at the door of the dwelling;

16. The altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its base;

17. The hangings of the court, the pillars thereof, and their bases, and the covering for the gate of the court;

18. The pins of the tabernacle, and the pins of the court, and their cords;

19. The garments of service, for ministering in the holy place, the garments of holiness for Aaron the priest, and the garments of his sons, to perform the priest's office.

20. And all the congregation of the sons of Israel went out from the presence of Moses.

21. And they came, every man whom his heart stirred, and every one whom his spirit made willing, and brought an offering of Jehovah, for the work of the tent of meeting, and for all the service thereof, and for the garments of holiness.

22. And they came, both men and women, every one willing in heart, and brought a clasp, and an earring, and a ring, and a girdle, every vessel of gold; and every man that waved a wave-offering of gold unto Jehovah.

23. And every man with whom was found blue, and purple, and scarlet double-dyed, and fine linen, and goats' [hair], and skins of red rams, and badgers' skins, brought them.

24. Every one lifting an offering of silver and of brass brought in an offering of Jehovah: and every man with whom was found shittim wood for any work of the service, brought it.

25. And all the women that were wise in heart did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet double-dyed, and the fine linen.

26. And all the women whose heart stirred them in wisdom spun the goats' [hair].

27. And the princes brought the onyx stones, and the stones for filling, for the ephod, and for the breastplate;

28. And the spice, and the oil for lighting, and for the oil of anointing, and for the incense of spices.

29. The sons of Israel brought a willing offering unto Jehovah; every man and woman, whom their heart made willing to bring for all the work, which Jehovah had commanded to be made by the hand of Moses.

30. And Moses said unto the sons of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

31. And He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of work;

32. And to devise designs, to work out in gold, and in silver, and in brass,

33. And in cutting of stone for filling, and in carving of wood, to work out in all work of design.

34. And He hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35. Them hath He filled with wisdom of heart, to do all manner of work of the craftsman, and of the designer, and of the embroiderer, in blue, and in purple, in scarlet double-dyed, and in fine linen, and of the weaver, even of them that do any work, and of those that devise designs.

CONTENTS.

10725. The subject in this chapter in the internal sense is in general all the kinds of good and of truth which are in the church and in heaven, from which is the worship of the Lord. These are the things which are signified by what the children of Israel willingly brought to make the tabernacle with all things therein, also the altar of burnt offering, and likewise the garments of Aaron and his sons.

INTERNAL SENSE.

10726. Verses 1–3. *And Moses assembled all the congregation of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, that ye should do them. Six days shall work be done, and on the seventh day there shall be to you a holy day, a sabbath of the sabbath to Jehovah: whosoever doeth work therein shall die. Ye shall kindle no fire in all your dwellings upon the sabbath day.* "And Moses assembled all the congregation of the sons of Israel" signifies all the truths and goods of the church in the complex; "and said unto them, These are the words which Jehovah hath commanded, that ye should do them" signifies instruction concerning what is primary of the church, to which all things have reference. "Six days shall work be done" signifies the first state of the regeneration of man by the Lord, and in the supreme sense the first state of the glorification of the Lord's Human; "and on the seventh day there shall be to you a holy day, a sabbath of the sabbath to Jehovah" signifies the second state of the regeneration of man when he has conjunction with the Lord, and in the supreme sense the union of the Lord's Human with the Divine Itself; "whosoever doeth work therein shall die" signifies spiritual death to those who are led by themselves and their loves and not by the Lord. "Ye shall kindle no fire in all your dwellings upon the sabbath day" signifies that nothing of the love of the proprium, which is the love of self and of the world, ought to be manifest in all and each of the things which are man's from the Lord.

10727. *And Moses assembled all the congregation of the sons of Israel.* That this signifies all the truths and goods of the church in the complex, is evident from the signification of the congregation of the sons of Israel, as all the truths and goods of the church in the complex (see

n. 7830, 7843). Thus by assembling that congregation is signified the enumeration of all, for in what follows all the things are enumerated which the children of Israel brought to make the tabernacle with all that it contained, also the altar of burnt offering, and likewise the garments of Aaron and of his sons, and by them are signified all the kinds of good and truth which constitute the church.

10728. *And said unto them, These are the words which Jehovah hath commanded, that ye should do them.* That this signifies instruction concerning what is primary of the church, to which all things have reference, is evident from the signification of saying, as instruction — of which in the passages cited above (n. 10280); and from the signification of the words which Jehovah hath commanded, that ye should do them, as the primary truth which was altogether to be observed. This is signified because the subject is here the sabbath, which was the primary representative of all, thus the primary truth to which all things have reference. For the representatives of the church with the Israelitish nation were truths in the ultimate of order, since with representatives the case is this: those things which are seen in nature in her threefold kingdom are the ultimates of Divine order, since all things of heaven which are called spiritual and celestial terminate in these. Thus it is that a representative church was instituted, and such things were commanded as fully represented heaven in ultimates, with all the truths and the goods therein. Moreover the representing forms were of such things as are in nature, as for example, the tabernacle encompassed with curtains, the table therein on which was the bread of Presence, the candlestick with the lamps, the altar on which incense was offered, the garments of Aaron with the breastplate of precious stones, besides other things. What was represented by them has been shown in what precedes.

10729. *Six days shall work be done.* That this signifies the first state of the regeneration of man by the Lord, and

in the supreme sense the first state of the glorification of the Lord's Human, is evident from the signification of the six days which precede the seventh or the sabbath, and in which work was to be done, as the first state of the regeneration of man by the Lord, which state is when man is in truths and is led through truths to good and is then in combats (see n. 8510, 8888, 9431, 10360). That it is also the state of the glorification of the Lord's Human, when He was in the world and fought from the Divine truth against the hells, and reduced all things therein and in the heavens into order, may be seen above (n. 10360). For there are two states with man when he is being regenerated by the Lord. The former is when he is in truths and is being led by truths to good. The latter is when he is in good and from good sees and loves truths. Man in the former state indeed is led by the Lord, but through his proprium. For to act from truths is to act from those things which are with man, but to act from good is to act from the Lord. Therefore it is plain that so far as man suffers himself to be led by good to truths, so far he is led by the Lord and to
2 the Lord. For there is action and reaction in all things which are conjoined: the acting is good and the reacting is truth. Truth in no case reacts from itself, but from good. Thus so far as truth receives good, so far it reacts; and so far as it reacts, so far it is conjoined to it. Therefore also it follows that the Lord, before man is conjoined to Him, draws him by truths to Himself, and so far as man suffers himself to be drawn, so far he is conjoined. For truths Divine are such that they may be adapted to good, since truths exist from good. Hence it is that man has perception, which in itself is reactive. To suffer one's self to be acted upon or to be led by truths to good, is to live according to them. These things are said that it may in some measure be known how it is in regard to the first state of the man who is being regenerated, which is signified by the six days of labor.

10730. *And on the seventh day there shall be to you a holy day, a sabbath of the sabbath to Jehovah.* That this signifies the second state of the regeneration of man when he has conjunction with the Lord, and that in the supreme sense it signifies the union of the Lord's Human with the Divine Itself, is evident from the representation of the sabbath, as the second state of the regeneration of man, when he is in good and thus is led by the Lord (see n. 8510, 8890, 8893, 9274), and as in the supreme sense the union of the Human with the Divine Itself in the Lord — as may be seen above (n. 8495, 10367, 10374). For when the Lord was in the world, He first made His Human Divine truth. But when He went out of the world, He made His Human Divine good by union with the Divine Itself which was in Him. This is represented by the sabbath in the supreme sense, and therefore it is called a sabbath of the sabbath to Jehovah. The Lord does the like with the man whom He regenerates. He first imbues him with truths and afterward by truths conjoins him to good, thus to Himself. This is represented by the sabbath in the respective sense; for the regeneration of man is an image of the glorification of the Lord, that is, as the Lord glorified His Human, so He regenerates man. By sabbath in its proper meaning is 2
signified rest and peace, because when the Lord united His Human to the Divine Itself He had peace, for then combats ceased and all things in the heavens and in the hells were reduced to order. And not only He Himself thus had peace, but also the angels in the heavens and men on earth had peace and salvation. Inasmuch as these two 3
things are the very universals on which all other things of the church depend, therefore the hallowing of the sabbath is alone set forth, by which these two are signified. For the universal truth of all is that the Lord united His Human to the Divine Itself, and that thus man has peace and salvation. And it is likewise a universal truth that man must be conjoined to the Lord, which is effected by regen-

eration, that he may have peace and salvation. For this reason also the sabbath with the Israelitish nation was the chief representative and the chief sign of the covenant with Jehovah, that is, of conjunction with the Lord (see n. 10357, 10372) : covenant is conjunction.

10731. *Whosoever doeth work therein shall die.* That this signifies spiritual death to those who are led by themselves and their own loves and not by the Lord, is evident from the signification of works on the sabbath day, as being led by self and one's own loves and not by the Lord (see n. 8495, 10360, 10362, 10364) ; and from the signification of dying, as damnation or spiritual death (n. 6119, 9008). They who are led by themselves and by their own loves do not believe in the Lord, for to believe in the Lord is from Him and not from self. From this it is also that such make light of the union of His Human with the Divine Itself, and likewise make light of regeneration by the Lord, and thus also make light of the truths of the church ; for they say within themselves, What are such things? or of what concern is it whether we know them? yea, whether we think them and desire them? Do not we still live as others? what is the difference? The reason why they so think is that they think from the life of the world and not from the life of heaven. The life of heaven is a thing unknown to them, and no one can think from what is unknown. Wherefore they who are of such a nature cannot be saved, for they have not heaven in themselves. Therefore they cannot be in heaven, for their interiors are not in accord, and unless these be disposed by the Lord to the image of heaven, there is no conjunction with heaven. Such are they who deny those universal truths. It is this state of man which is signified by works on the sabbath day, and the spiritual death of those who are in this state by the natural death of those who so work.

10732. *Ye shall kindle no fire in your dwellings upon the sabbath day.* That this signifies that nothing of the love of

the proprium, which is the love of self and of the world, ought then to be manifest in all and each of the things which are man's from the Lord, is evident from the signification of fire, as love in both senses (see n. 6832, 7324, 7575, 9141), here man's own love, which is love of self and of the world, from which is every lust and everything evil and false; and from the signification of the dwellings of the sons of Israel, as the goods and the truths of the church with man from the Lord; for dwellings are the interiors with man, thus what is of his mind (n. 7719, 7910, 8269, 8309, 10153), here therefore the goods and the truths which are from the Lord; and the sons of Israel are the church (n. 9340). Because such things were signified by fire, therefore it was forbidden to kindle a fire on the sabbath day. How the case is in regard to being led by one's self and one's own loves and not by the Lord, may be seen just above (n. 10731).

10733. What is contained from verse four to the end of the chapter is passed by without explication, since each and everything therein has been before unfolded in chapters xxv. to xxxi., in which are described the tabernacle and all things therein, also the altar of burnt offering and the garments of Aaron and of his sons, and here only the same things are again enumerated.

CONCERNING A FIFTH EARTH IN THE STARRY HEAVEN.

10734. I was conducted to yet another earth that is in the universe beyond our solar world, which was effected by changes of the state of my mind, thus as to the spirit. For, as has been occasionally said before, a spirit is conducted from place to place in no other manner than by changes of the state of his interiors, which changes however appear to him as moving forward from place to place, or as journeyings. These changes went on continuously for about ten

hours, before I came from the state of my life to the state of their life, thus before I was brought thither as to my spirit. To change thus the state of the mind successively till it approach the state of another, which is so far distant, can be effected by the Lord alone. I was carried toward the east to the left, and I seemed gradually to be elevated from the plane of the horizon. It was also given me clearly to observe the progression and moving forward from the former place, until at length they whom I had left were no longer in sight. Meanwhile on the way I was talking upon various subjects with the spirits who were together with me.

10735. A certain spirit was also with me who during his life in the world had been an exceedingly pathetic preacher and writer. From the idea respecting him that the attendant spirits perceived in me, they supposed that he was in heart a Christian beyond others; for in the world an idea is conceived and judgment is formed from the preachings and from the writings, and not from the life, unless this is conspicuous; and if anything of the life appears to be discordant, yet it is excused, since the idea or the thought and perception concerning any one draws everything over to its side.

10736. Afterward I observed that I was in the starry heaven as to the spirit far beyond the system of our sun, for this can be observed from the changes of state and the consequent progression which was apparent continuously almost ten hours. At length I heard spirits speaking who were near some earth, and this afterward became visible to me. When I approached them, after some talk together they said that occasionally guests visit them from a distance who speak with them concerning God and confuse the ideas of their thought. They also pointed out the way by which they come, and it was thereby perceived that they were spirits from our earth. And when they were asked in what respect they confused them, they said by this, that they say they must believe in a Divine distinguished into three Per-

sons, which yet they call one God. And when the idea of their thought is explored, it is presented as a Trine, not continuous but discrete, and with some as three Persons conversing one with another. And though they call each Person God and have a separate idea of each, still they say they are one God. They complained exceedingly that thereby these guests confuse them by thinking of three and saying one, when yet they ought to think as they speak and speak as they think. The preacher who was with me was then also explored as to the idea which he had of one God and three Persons. He represented three Gods, yet one by continuity, but presented this threefold one as invisible because Divine. And when he presented this view, it was perceived that he then thought only of the Father and not of the Lord, and that his idea concerning the invisible God was no other than as of nature in her first principles, the result of which was that the inmost of nature was to him his Divine. It is to be known that the idea of every one's thought on any subject in the other life is presented to the life, and that thereby every one is explored as to what his faith is, and that the idea of thought concerning God is the principal of all, for by that idea, if it be genuine, conjunction is effected with heaven, since it is the Divine which makes heaven.

10737. They were next asked as to their own idea concerning God. They answered that they do not conceive of an invisible God, but of a visible God under the human form, and that they know this not only from interior perception, but also from His having appeared to them as Man, adding that if according to the idea of certain strangers and of the preacher they conceived God as invisible, they could not think of God at all, since what is invisible does not come within the idea of thought. I perceived that for this reason what is invisible was to them without form, thus without quality, and an idea which is without form and quality is either dissipated or falls into nature which is vis-

ible. Upon hearing these things it was given to say to them that they do well in thinking of God under the human form, and that many from our earth think in like manner, especially when they think of the Lord, and that the ancients thought in no other manner. I then told them of Abraham, of Lot, of Gideon, and of Manoah and his wife, and what is related concerning them in our Word, namely, that they saw God under the human form and acknowledged Him when seen as the Creator of the universe, and called Him Jehovah, and this indeed from interior perception; but that at this day such interior perception has perished in the Christian world and remains only with the simple who are in faith.

10738. Before these things were said, they believed that our company also was of that sort which was willing to confuse them about God by an idea of three. Therefore on hearing those things they said that from God, Whom they then called Lord, there were also sent some to teach them concerning Him, and that they are not willing to admit strangers who disturb them, especially by ideas of three persons in the Divinity, since they know that God is one, consequently that the Divine is one and not a unanimity of three — unless they were willing to think of God as of an angel, in whom there is an inmost of life that is invisible from which he thinks and is wise, and an external of life which is visible under the human form from which he sees and acts, and a proceeding of his life which is the sphere of love and of faith around him. For every spirit and angel from the sphere of life proceeding from him is perceived at a distance as to his quality respecting love and faith. And in regard to the Lord they said that the proceeding sphere of life from Him is the Divine Itself which fills the heavens and makes them, because it is from the
2 very *Esse* of the life of love and of faith. On hearing these things it was given to say that such an idea concerning what is trine and at the same time one, accords with the angelic idea concerning the Lord, and that it is from

the very doctrine of the Lord concerning Himself, for He teaches that the Father and He are one, that the Father is in Him and He in the Father, that whoso seeth Him seeth the Father, and whoso believeth in Him believeth in the Father and knoweth Him, also that the Comforter, whom He calls the Spirit of truth and also the Holy Spirit, proceeds from Him and speaks not from itself but from Him, whereby is meant the Divine proceeding; and further that 3
the idea concerning what is trine and at the same time one agrees with the *Esse* and the *Existere* of the life of the Lord when He was in the world. The *Esse* of His life was the Divine Itself, for He was conceived of Jehovah, and the *esse* of the life of every one is that of whom he is conceived. The *Existere* of life from that *Esse* is Human in form. The *esse* of the life of every man, which he has from 4
his father, is called the soul, and the *existere* of life thence is called the body. The soul and the body constitute one man. The likeness between the two is as between that which is in effort and that which is in act therefrom, for act is effort acting, and thus the two are one. Effort in man is called will, and effort acting is called action. The body is the instrumental means by which the will, which is the principal, acts; and the instrument and the principal in acting together are one; so the soul and the body are one. Such an idea concerning soul and body the angels in heaven have, and therefore they know that the Lord made His Human Divine from the Divine in Himself, which was His soul from the Father. Moreover the accepted faith throughout the Christian world does not dissent from this idea, for it teaches, "As body and soul are one man, so also God and Man in the Lord are one Christ." Inasmuch as such was 5
the union or such the one in the Lord, therefore He not only rose again as to the soul, but also, otherwise than any man, as to the body which He glorified in the world. Concerning this indeed He instructed the disciples, saying, *Handle Me, and see; for a spirit hath not flesh and bones,*

6 *as ye see Me have*. Hence the church acknowledges the omnipresence of His Human in the sacrament of the Supper, which could not be acknowledged unless His Human were also Divine. These things were well understood by those spirits, for such things come within the understanding of angelic spirits, and they said that the Lord alone has power in the heavens, and that the heavens are His. To this it was given to reply that the church also knows this from the mouth of the Lord Himself before He ascended into heaven, for He said, *All power is given unto Me in heaven and on earth*.

10739. There will be a continuation concerning the fifth earth in the starry heaven at the close of the following chapter.

CHAPTER THIRTY-SIXTH.

THE DOCTRINE OF CHARITY AND FAITH.

10740. What any one does from love, this remains inscribed on his heart, for love is the fire of life, thus is the life of every one. Therefore such as is the love, such is the life, and such as is the life, thus such as is the love, such is the whole man as to soul and body.

10741. As love to the Lord and love toward the neighbor make the life of heaven with man, so love of self and love of the world when they reign make the life of hell with him, for these latter loves are opposite to the former. Wherefore they with whom the loves of self and of the world reign can receive nothing from heaven, but what they receive is from hell. For whatever a man thinks and whatever he wills, or whatever a man believes and whatever he loves, is either from heaven or from hell.

10742. Thus it is that they with whom the love of self and the love of the world make the life, will good to themselves alone, and not to others except for the sake of themselves. And inasmuch as their life is from hell, they despise others in comparison with themselves, they are angry if they do not favor them, they hold them in hatred, they burn with revenge against them, and even desire to vent their rage upon them. These things at length become the enjoyments of their life, thus their loves.

10743. These are they who have hell in themselves and who after death come into hell, since their life is in agreement with the life of those who are in hell; for all in hell are such, and every one comes to his own.

10744. These because they receive nothing from heaven,

in their heart deny God and the life after death, and thus also make light of all things of the church. It is of no avail if they do good to a fellow-citizen, to society, to their country and to the church, and if they speak well concerning them, for these things they do for the sake of themselves and the world, that they may save appearances and secure reputation, honors, and gains. These are to them external bonds by which they are brought to do good and are withheld from doing evil; and they have no internal bonds, which are of conscience, that evil ought not to be done because it is sin and contrary to the Divine laws.

10745. Wherefore such, when they come into the other life, which takes place immediately after death, and externals are taken away from them, rush headlong into every wickedness in accordance with their interiors, such as contempt of others in comparison with themselves, enmity, hatred, revenge, rage, cruelty, and moreover hypocrisy, fraud, deceit, and many forms of malice. These things are to them then the enjoyments of life. Wherefore they are separated from the good and are cast into hell.

10746. That such things are to them the enjoyments of life is unknown to many in the world, since they are hidden in the loves of self and of the world, and then they call all things which favor these loves goods and what confirm them they call truths. Neither do they know and acknowledge any other goods and truths, because they receive nothing from heaven, which they have closed to themselves.

10747. Since love is the fire of life, and every one's life is in accordance with his love, it may therefore be known what heavenly fire is and what infernal fire. Heavenly fire is love to the Lord and love toward the neighbor, and infernal fire is love of self and love of the world, and the lust therefrom for all evils, which spring from those loves as from their fountains.

10748. What the quality of the life is with those who are in hell may be concluded from what would be the life of

such among themselves in the world, if external bonds were taken away and there were no internal bonds to restrain.

10749. The life of man cannot be changed after death. It remains then such as it had been. Nor can the life of hell be transcribed into the life of heaven, since they are opposites. Thus it is plain that they who come into hell remain there for ever, and that they who come into heaven remain there for ever.

CHAPTER XXXVI.

1. And Bezalel and Aholiab wrought, and every man wise in heart, in whom Jehovah put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Jehovah commanded.

2. And Moses called to Bezalel and to Aholiab, and to every man wise in heart, in whose heart Jehovah put wisdom, even every one whose heart stirred him to draw near unto the work to do it.

3. And they received from the face of Moses all the offering, which the sons of Israel brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him freewill offerings every morning.

4. And there came all the wise men, that wrought all the work of the sanctuary, every man from his work which they wrought;

5. And they spake unto Moses, saying, The people are bringing manifold more than enough for the service of the work, which Jehovah commanded to make.

6. And Moses gave commandment, and they caused it to be proclaimed in the camp, saying, Let neither man nor woman make any more work for the offering up of the sanctuary. So he restrained the people from bringing.

7. For the work was sufficient for all the work to make it, and there was left over.

8. And every man wise in heart among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet double-dyed, with cherubim the work of a designer made he them.

9. The length of one curtain was eight and twenty cubits, and the breadth four cubits, one curtain: one measure for all the curtains.

10. And he coupled five curtains one to another; and the other five curtains he coupled one to another.

11. And he made loops of blue upon the edge of the one curtain at the outside in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling.

12. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were clasping one to another.

13. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so it was one dwelling.

14. And he made curtains of goats' [hair] for a tent over the dwelling: eleven curtains he made them.

15. The length of one curtain was thirty cubits, and the breadth four cubits, one curtain: one measure for the eleven curtains.

16. And he coupled five curtains by themselves, and six curtains by themselves.

17. And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain of the second coupling.

18. And he made fifty clasps of brass to couple the tent together, that it might be one.

19. And he made a covering for the tent of skins of red rams, and a covering of badgers' skins above.

20. And he made the boards for the dwelling of shittim wood, standing up.

21. Ten cubits was the length of a board, and a cubit and a half the breadth of one board.

22. Two hands were there in one board, joined one to another: thus did he make for all the boards of the dwelling.

23. And he made the boards for the dwelling twenty, the boards for the corner of the south southward:

24. And he made forty bases of silver under the twenty boards; two bases under one board for its two hands, and two bases under one board for its two hands.

25. And for the other side of the dwelling, at the corner of the north, he made twenty boards,

26. And their forty bases of silver; two bases under one board, and two bases under one board.

27. And for the legs of the dwelling toward the sea [westward] he made six boards.

28. And two boards made he for the corners of the dwelling in the legs.

29. And they were twinned from beneath, and they were together entire at the head of it unto one ring: thus he did for them both, for the two corners.

30. And there were eight boards, and their bases of silver, sixteen bases; two bases under one board.

31. And he made bars of shittim wood; five for the boards of the one side of the dwelling,

32. And five bars for the boards of the other side of the dwelling, and five bars for the boards of the dwelling, for the legs toward the sea.

33. And he made the middle bar to pass in the middle of the boards from end to end.

34. And he overlaid the boards with gold, and made their rings of gold homes for the bars, and overlaid the bars with gold.

35. And he made the veil of blue, and purple, and scar-

let double-dyed, and fine twined linen: with the work of a designer made he it, with cherubim.

36. And he made for it four pillars of shittim wood, and overlaid them with gold, their hooks of gold; and he cast for them four bases of silver.

37. And he made a covering for the door of the tent, of blue, and purple, and scarlet double-dyed, and fine twined linen, the work of the embroiderer;

38. And the five pillars of it, and their hooks: and he overlaid their chapiters and their fillets with gold: and their fine bases of brass.

CONTENTS.

10750. What these things signify in the internal sense is evident from what has been explained before in chapter xxvi., for they are the same as are there. Wherefore what is in this chapter is passed over without further explication.

CONTINUATION CONCERNING THE FIFTH EARTH IN THE STARRY HEAVEN.

10751. It was afterward granted me to speak with those spirits concerning their own earth, for all spirits have knowledge of their own earth when their natural or external memory is opened by the Lord, since they bring this memory with them from the world; but it is not opened except at the good pleasure of the Lord. The spirits then said concerning their earth, from which they were come, that when leave is given them they appear to the inhabitants of their earth and talk with them as men, and that this is effected by their being let into their natural or external memory, and thus into thought such as they were in when they lived in the world, and that then the interior sight of the inhabitants, or the sight of their spirit, is opened, and that thus they appear to them. They added that the inhabitants

know no otherwise than that they are men of their earth, and that they first perceive that they are not when they are removed suddenly from their sight. I told them that in ancient times the case was similar on our earth, as with Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general, and that the Lord appeared in like manner, and that until He revealed Himself they who saw Him did not know otherwise than that He was a man of the earth; but that at this day such vision is rarely given, lest men thereby be compelled to believe; for compelled faith, such as gains entrance by miracles, does not abide and also might be an injury to those with whom faith could be implanted by the Word in a state not compelled.

10752. The preacher who was with me did not believe at all that there were other earths than our own, for the reason that he had thought in the world that the Lord was born only on this earth, and that without the Lord there is no salvation. Therefore he was reduced into a state similar to that of these spirits when they appear in their own earth as men, and in this state he was let into that earth, so that he not only saw it but also talked with the inhabitants there. When this was done, communication thence with me was also given, so that I saw the inhabitants in like manner and also some things upon that earth. Spirits and angels can talk with men of whatsoever tongue, for their thought falls into the ideas of the men, and thus into the expressions of their speech.

10753. There then appeared four kinds of men, one kind after another in succession. First were seen men clothed, then men naked and of a human flesh color; afterward men naked but with an inflamed body; and lastly men that were black.

10754. When the preacher was with those who were clothed, there appeared a woman of a very beautiful countenance, clothed in a simple garment, with a robe falling

becomingly at the back and also brought over the arms, and with a beautiful covering for the head in the form of a garland of flowers. The preacher, upon seeing this virgin, was exceedingly delighted and spoke with her and also took her hand, but as she perceived that he was a spirit and not from that earth, she hurried away from him. Afterward there appeared to him on the right several other women who were feeding sheep and lambs, which they were then leading to a drinking-trough, into which water was brought by a little channel from a lake. These were clothed in like manner and held in their hands shepherds' crooks, by which they led the sheep and lambs to drink. They said that the sheep go in the direction in which they point with their crooks. The sheep seen were large, with woolly, broad, and lengthy tails. When the faces of the women were seen nearer, they were full and beautiful. The men were also seen. Their faces were of a human flesh color, as on our earth, but with the difference that the lower part of their face instead of being bearded was black, and the nose was more of the color of snow than of flesh.

10755. Afterward the preacher was conducted further, but reluctantly, because he was still thinking of the woman with whom he was charmed, as was evident from there still appearing a kind of shadow of him in the former place. He then came to those who were naked, who were seen walking together two and two. They were husband and wife girded with a covering about the loins and with a sort of covering about the head. The preacher, when he was with these, was brought into the state in which he was in the world when he wished to preach, and he then said that he would like to preach to them the crucified Lord. But they said that they did not wish to hear such a thing, because they know not what it means, and that they know that the Lord is living. He then said that he would like to preach the living Lord, but this also they refused, saying that they perceived in his speech, not what was heavenly,

but what was earthly, because it was much for the sake of himself, his own reputation and honor, and that they hear from the very tone of the speech whether it be from the heart or only from the mouth, and that because he was of this sort he could not teach them: wherefore he was silent. When he lived in the world he had been very pathetic, so that he could move his hearers exceedingly to what was holy; but this pathetic quality had been acquired by art, and thus was from self and the world, and not from heaven.

10756. They said further that they have a perception whether there is marriage love with those of their own people who are naked. And it was shown that they perceive this from a spiritual idea concerning marriage, which being communicated to me was such that a likeness of interiors was formed by the conjunction of truth and good, thus of faith and love, and that from that conjunction coming down into the body marriage love derives its existence. For all things which are of the mind [*animus*] are presented in some natural form in the body, thus in the form of marriage love when the interiors of two mutually love each other and also from that love desire to will and to think the one as the other, thus as to the interiors which are of the mind [*mens*] to be together and to be conjoined. So the spiritual affection which is of their minds becomes natural in the body and clothes itself with the sense of marriage love. They said moreover that there is no marriage at all between one man and several wives.

10757. Then the preacher came to those who were also naked but of an inflamed body, and lastly to those who were black, some of whom were naked and some were clothed. But all these dwelt in different places on the same earth.

10758. Lastly I conversed with the spirits of that earth concerning the faith of the inhabitants of our earth respecting the resurrection, saying that they cannot conceive that men immediately after death come into the other life and

then appear as men in face, body, arms, feet, and all the senses external and internal, and still less that they are clothed with garments and have houses and dwellings; and this merely for the reason that most of them think from the sensual things of the body and therefore believe nothing to exist which they do not see and touch, also because few of them can be withdrawn from external sensual to interior things and so be elevated into the light of heaven. Therefore it is that they cannot have any idea of the soul or spirit as of a man, but an idea as of wind, air, or breath, of no form, in which however there is something vital. This is the reason why they do not believe that they are to rise again except at the end of the world, which they call the final judgment, and that then the body though crumbled into dust and dissipated to all the winds is to be brought
2 back and joined again to its soul or spirit. I added that they are permitted to believe this, since in consequence of thinking only from things sensual, as already said, they can have no other apprehension than that one's soul or spirit cannot live as man and in a human form unless it retakes that body which it bore about it in the world. And so unless it were said that this body will rise again, they would reject in heart the doctrine concerning the resurrection and concerning eternal life as incomprehensible. But yet this idea concerning the resurrection has this use with it, that they believe in a life after death. From this faith it follows that when they lie sick in bed and do not think as before from what is worldly and corporeal, thus not from what is sensual, they then believe that they shall live immediately
3 after decease. Moreover they speak then concerning heaven and concerning the hope of life there immediately after death, in a manner quite different from the doctrine concerning the final judgment. I further told what I had been sometimes surprised at, that when they who have faith speak of the life after death and of their friends who are dying or have deceased, and do not at the time think of

the final judgment, they believe that they will live or are living as men immediately after their decease. But this idea, as soon as thought flows in concerning the final judgment, is changed into a material idea concerning their earthly body, that it is again to be joined with their soul. For they know not that every man is a spirit as to his interiors, and that it is this which lives in the body, and not the body from itself; and that the spirit of every one is that from which the body has its human form, consequently which primarily is the man and in like form, but invisible before the eyes of the body, yet visible before the eyes of spirits; and so also when the sight of the spirit of man is 4
opened, which is effected by the taking away of the sight of the body, angels are seen. So angels were seen as men by the ancients, as is written in the Word. I have also spoken at times with spirits with whom I was acquainted when they lived as men in the world, and asked them whether they wish to be clothed again with their earthly body, as they had before thought. On hearing this they fled far away at the mere idea of such a reunion, struck with amazement that in the world they had thought so from blind faith without any understanding.

10759. The subject of the fifth earth in the starry heaven will be continued at the close of the following chapter.

CHAPTER THIRTY-SEVENTH.

THE DOCTRINE OF CHARITY AND FAITH.

10760. That which makes heaven with man also makes the church, for the church is the Lord's heaven on earth. Therefore from what has been before said concerning heaven, it is plain what the church is.

10761. It is called the church where the Lord is acknowledged and where the Word is; for the essentials of the church are love to and faith in the Lord from the Lord, and the Word teaches how man must live that he may receive love and faith from the Lord.

10762. The church of the Lord is internal and external; internal with those who from love do the Lord's commandments, for these are they who love the Lord; external with those who from faith do the Lord's commandments, for these are they who believe in the Lord.

10763. That there may be a church there must be doctrine from the Word, since without doctrine the Word is not understood. Doctrine alone, however, in man does not make the church in him, but a life according to it. Hence it follows that faith alone does not make the church, but the life of faith which is charity.

10764. The genuine doctrine of the church is the doctrine of charity and of faith together, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith together is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

10765. They who are out of the church, and yet ackowledge one God and live according to their religion in a certain charity toward the neighbor, are in communion with

those who are of the church, since no one who believes in God and lives well is damned. From this it is plain that the church of the Lord is everywhere in the universal globe, though it is specifically where the Lord is acknowledged and where the Word is.

10766. Every one in whom the church is, is saved. But every one in whom the church is not, is condemned.

CHAPTER XXXVII.

1. And Bezalel made the ark of shittim wood: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

2. And he overlaid it with pure gold, from within and from without, and made upon it a rim of gold round about.

3. And he cast four rings of gold for it, upon the four corners thereof; even two rings upon the one side of it, and two rings upon the other side of it.

4. And he made staves of shittim wood, and overlaid them with gold.

5. And he put the staves into the rings on the sides of the ark, to bear the ark withal.

6. And he made a mercy-seat of pure gold: two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

7. And he made two cherubim of gold, of beaten work made he them, at the two ends of the mercy-seat;

8. One cherub at the one end, and one cherub at the other end: out of the mercy-seat made he the cherubim on the two ends thereof.

9. And the cherubim spread out their wings upward, covering with their wings over the mercy-seat, with their

faces one to another; toward the mercy-seat were the faces of the cherubim.

10. And he made the table of shittim wood: two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11. And he overlaid it with pure gold, and made thereto a rim of gold round about.

12. And he made unto it a border of a handbreadth round about, and made a rim of gold to the border thereof round about.

13. And he cast for it four rings of gold, and put the rings upon the four corners that were on the four feet thereof.

14. Close by the border were the rings, for places for the staves to bear the table.

15. And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, with which it should be covered, of pure gold.

17. And he made the candlestick of pure gold: of beaten work made he the candlestick, even its shank and its branch; its cups, its pomegranates, and its flowers, were out of it.

18. And there were six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19. Three cups almond-shaped in one branch, a pomegranate and a flower; and three cups almond-shaped in the other branch, a pomegranate and a flower: so for the six branches going out of the candlestick.

20. And in the candlestick were four cups almond-shaped, the pomegranates thereof, and the flowers thereof:

21. And a pomegranate under two branches out of it, and a pomegranate under two branches out of it, and a pomegranate under two branches out of it, for the six branches going out of it.

22. Their pomegranates and their branches were out of it: all of it was one beaten [work] of pure gold.

23. And he made the lamps thereof, seven; and the tongs thereof, and the snuff-dishes thereof, of pure gold.

24. Of a talent of gold made he it, and all the vessels thereof.

25. And he made the altar of incense of shittim wood: a cubit the length thereof, and a cubit the breadth thereof, four-square; and two cubits the height thereof; out of it were its horns.

26. And he overlaid it with pure gold, its roof, and its walls round about, and its horns; and he made for it a border of gold round about.

27. And two rings of gold he made for it from under its border, upon the two ribs thereof, upon its two sides, for homes for the staves, for bearing it in them.

28. And he made the staves of shittim wood, and overlaid them with gold.

29. And he made the holy oil of anointing, and the incense of sweet spices, pure, according to the work of a perfumer.

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10767. Inasmuch as in this chapter the ark, the candlestick and the altar of incense are treated of, and the description of them here is similar to what was before given in chapter xxv., where all things and each were unfolded as to the internal meaning, therefore here they are passed by without further explication.

CONTINUATION CONCERNING THE FIFTH EARTH IN THE STARRY HEAVEN.

10768. Besides what has been told, there were some things also seen on that earth itself, which was effected by communication with angels who were there and who appeared as men of the earth. For when they are presented to view as men in the manner above described, they see with their eyes the objects on the earth just as the inhabitants see them. But when they are not in that state, they see nothing of the sort, but only what is in heaven.

10769. Their dwellings were seen to be low houses in the form of tents such as were anciently used on our earth, of long extent, with windows on the sides according to the number of apartments or chambers into which they were divided. The roof was arched, and there was a door at each end. They said that they were constructed of earth and covered with sods, and that the windows were of fibres of grass so woven together that light passed through. Little children were also seen in the houses, and they said that neighbors come to them especially for the sake of their children, that they may be in companionship with other little children under the view and management of the parents.

10770. There appeared also fields at the time whitening with the nearly ripe harvest. The seeds or grains of this harvest were shown, and they were like the grains of Chinese wheat. Loaves of bread also were shown made from this grain, small and of a square form. Moreover there also appeared grassy plains with flowers therein, and trees with a kind of fruit like pomegranates, and shrubs likewise which were not grapevines, but yet bore berries from which they make wine.

10771. The sun of that earth, which is to us a star, appears there of a flame color, about the fourth part of the size of our sun. Their year is of about two hundred days,

and the day is fifteen hours long, as compared with the length of days on our earth. The earth itself is among the least in the starry heaven, being scarce five hundred German miles in circumference. These items the angels gave from comparison made with such on our earth, which they saw in me or in my memory. They drew these conclusions by means of angelic ideas, whereby the measures of spaces and of times are known at once in just ratio with spaces and times elsewhere. Angelic ideas, which are spiritual, in such comparisons immensely surpass human ideas, which are natural.

10772. A sixth earth in the starry heaven will be described at the close of the following chapter.

CHAPTER THIRTY-EIGHTH.

THE DOCTRINE OF CHARITY AND FAITH.

10773. The government of the Lord in the heavens and on earth is called Providence. And since all good which is of love and all truth which is of faith are from Him, and nothing at all from man, it is therefore plain that the Divine providence of the Lord is in every single thing which conduces to the salvation of the human race. This the Lord thus teaches in John: *I am the way, the truth, and the life* (xiv. 6), and in another passage: *As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me . . . without Me ye can do nothing* (xv. 4, 5).

10774. Moreover the Divine providence of the Lord extends to the most particular things of the life of man, for there is only one fountain of life, which is the Lord, from Whom we are, we live, and we act.

10775. They who think from worldly things about the Divine providence conclude therefrom that it is only universal, and that particulars belong to man. But they do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world and their pleasures. Wherefore when they see the evil exalted to honors and gaining wealth more than the good, and also that the evil succeed according to their artifices, they say in their heart that it would not be so if the Divine providence were in every particular of life. But they do not consider that the Divine providence does not look to that which is fleeting and transitory, and which has an end with the life of man in the world; but that it looks to that which remains

to eternity, thus which has no end. That which has no end, that *is;* but that which has an end, respectively *is not.*

10776. Every one who duly reflects may know that eminence and wealth in the world are not real Divine blessings, though man from his love of pleasure calls them so, for they pass away and likewise seduce many and turn them away from heaven; but he may know that life in heaven and happiness there are the real blessings which are from the Divine. This also the Lord teaches in Luke: *Make for yourselves treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also* (xii. 33, 34).

10777. The reason why the evil succeed according to their artifices, is, that it is of order that every one should do what he does from reason and from freedom also. Wherefore unless it were left to man to act according to his reason from freedom, and thus also unless the artifices therefrom succeeded, man could not in any wise become disposed to receive eternal life, since this flows in when man is in freedom and his reason is enlightened. For no one can be compelled to good, because nothing which is of compulsion inheres, being not his own. That becomes man's which is done from freedom, for what is from the will is done from freedom, and the will is the man himself. Wherefore unless man be kept in the freedom also to do evil, good from the Lord cannot be provided for him.

10778. To leave man from his freedom also to do evil is called permission.

10779. To be led to happiness in the world by artifices appears to man as if it were from his own prudence. Nevertheless the Divine providence continually accompanies by permitting and by constantly withdrawing from evil. But to be led to happiness in heaven is known and perceived not to be of man's own prudence, because it is from the Lord and is effected of His Divine providence by disposing and continually leading to good.

10780. That this is the case man cannot apprehend from the light of nature, for from that light he does not know the laws of Divine order.

10781. It is to be known that there is providence and there is foresight. Good is that which is provided by the Lord, but evil is that which is foreseen by the Lord. The one must be with the other, for what comes of man is nothing but evil, but what is from the Lord is good only.

CHAPTER XXXVIII.

1. And he made the altar of burnt offering of shittim wood, five cubits the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof.

2. And he made the horns of it upon the four corners thereof; of itself were its horns: and he overlaid it with brass.

3. And he made all the vessels of the altar, the pans, and the shovels, and the basins, and the fleshhooks, and the firetongs: all the vessels thereof made he of brass.

4. And he made for the altar a grating, a network of brass, under the border round it beneath, reaching to the middle of it.

5. And he cast four rings on the four ends of the grating of brass, homes for the staves.

6. And he made the staves of shittim wood, and overlaid them with brass.

7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow of boards.

8. And he made the laver of brass, and its base of brass, for the viewing of the ministering women who ministered at the door of the tent of meeting.

9. And he made the court to the corner of the south southward; the hangings for the court of fine twined linen, a hundred cubits;

10. The pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.

11. And for the corner of the north a hundred cubits, the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.

12. And to the corner of the sea hangings of fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars and their fillets of silver.

13. And to the corner of the east eastward fifty cubits.

14. The hangings for the [one] wing [he made] fifteen cubits; the pillars thereof three, and their bases three;

15. And for the other wing: on this hand and on that hand by the gate of the court hangings of fifteen cubits; the pillars thereof three, and their bases three.

16. All the hangings of the court round about were of fine twined linen.

17. And the bases for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and they were furnished with fillets of silver, all the pillars of the court.

18. And the covering for the gate of the court the work of the embroiderer, of blue, and purple, and scarlet double-dyed, and fine twined linen: and twenty cubits the length, and the height in the breadth five cubits, over against the hangings of the court.

19. And the pillars thereof were four, and their bases four, of brass; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20. And all the pins for the dwelling, and for the court round about, were of brass.

21. This is the sum of the things for the dwelling, the dwelling of the Testimony, as they were summed up, according to the mouth of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

22. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses;

23. And with him Aholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a designer, and an embroiderer in blue, and in purple, and in scarlet double-dyed, and in fine linen.

24. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was nine and twenty talents, and seven hundred and thirty shekels, after the shekel of holiness.

25. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and five and seventy shekels, after the shekel of holiness.

26. A half-shekel a head, the half of a shekel after the shekel of holiness, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27. And the hundred talents of silver were for casting the bases of the sanctuary and the bases of the veil; an hundred bases for the hundred talents, a talent for a base.

28. And of the thousand seven hundred and five and seventy shekels he made hooks for the pillars, and overlaid their chapiters, and adorned them with fillets.

29. And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30. And therewith he made the bases of the door of the tent of meeting, and the altar of brass, and the grating of brass for it, and all the vessels of the altar.

31. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the dwelling, and all the pins of the court round about.

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10782. Inasmuch as in this chapter the altar of burnt offering and the court of the tent of meeting are described, and the same things have been similarly described above in chapter xxvii., and there unfolded, therefore also these things are passed by without further unfolding of the internal sense.

CONCERNING A SIXTH EARTH IN THE STARRY HEAVEN.

10783. I was again led to another earth, which was in the universe outside of our solar system, and this also was effected by changes of state continued about twelve hours. In company with me were several spirits and angels from our earth, with whom I conversed on the way or during such progression. I was borne now obliquely upward and now obliquely downward, continually toward the south. In two places only did I see spirits, and in one I spoke with them.

10784. On the way or during this progression it was given me to observe how immense was the heaven of the Lord which is for angels. For from what was not inhabited it was given me to conclude that it was so immense that if there were many myriads of earths, and in each as great a multitude of men as in our own, still there would be room for them to eternity, and it would never be filled. This I could conclude from a comparison made with the extent of the heaven which is about our earth and for it.

10785. When the angelic spirits who were from that earth came into sight, they accosted us, asking who we were and what we wished. We said that we were travellers and that we had been conveyed thither and that they need not be afraid of us. For they were afraid that we were of

those who disturb them concerning God, concerning faith, and concerning things of a like nature, on account of whom they betook themselves into that quarter of their earth, shunning them by what means they could. They were asked by what things they were disturbed, and they answered, by an idea of three and by an idea of the Divine without the Human in God, when yet they know and perceive that God is one and that He is Man. It was then perceived that they who disturbed them and whom they shunned were from our earth, partly from the fact that from our earth are those who in this way wander about in the other life in consequence of the desire and enjoyment of travelling which they contracted in the world; for on other earths there is not so much travelling. It was afterward found out that their visitors were monks who travelled on our globe from a zeal for converting the gentiles. Therefore we said that they do well to shun them, because their intention is not to teach, but to secure gain and dominion, and that by various methods they first endeavor to captivate minds and then subject them to themselves as slaves. Further we said that they do well in not suffering their idea concerning the Lord to be disturbed by such spirits.

10786. They said moreover that these spirits also confuse them by this, that they say that they ought to have faith and to believe what is told them; and that they answer that they do not know what faith is, or what it is to believe, since they perceive within themselves that a thing is so. This was because they were of the Lord's celestial kingdom, where all from interior perception know truths, which with us are called truths of faith, since they are in enlightenment from the Lord, otherwise than those who are in the Lord's spiritual kingdom. That they were such it was also given to see from the flame color of which their ideas partook. They who are of the Lord's celestial kingdom, when the discourse is concerning truths, say no more than yea, yea, or nay, nay, and never reason about them whether they be

so or not so. These are they of whom the Lord says, *Let your communication be, Yea, yea; Nay, nay: and whatsoever is more than these is of evil.* This is why those spirits said that they do not know what it is to have faith or to believe. They regard this as if one should say to a companion who with his own eyes sees houses or trees, that he ought to have faith or believe that they are houses and trees, when he sees clearly that it is so. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits. We told them that there are few on our earth who have interior perception, for the reason that in their youth they learn truths and do not do them. For man has two faculties, which are called understanding and will, and they who do not admit truths further than into the memory and thus a little into the understanding, but not into the life, that is, into the will, since they cannot be in any enlightenment or in interior sight from the Lord, say that things are to be believed, or that man must have faith. And they also reason concerning things whether they be true or not, yea, they are not willing that they should be perceived by any interior sight or understanding. They speak thus because truths with them are without light from heaven, and to those who see without light from heaven, falsities may appear as truths and truths as falsities. Thus so great a blindness has seized many there that though man does not do truths or live according to them, still they say that he can be saved by faith alone.

10787. We afterward conversed with them concerning the Lord, concerning love to Him, concerning love toward the neighbor, and concerning regeneration — that to love the Lord is to love the commandments which are from Him, that is, from love to live according to them; that love toward the neighbor is to will good and so to do good to a fellow-citizen, to one's country, to the church, to the Lord's kingdom, not for the sake of self to be seen or to get merit, but from affection for good; concerning regen-

eration that they who are regenerated of the Lord and admit truths immediately into the life, come into interior perception concerning them, but that they who receive truths first in the memory and then in the understanding and lastly in the will, are they who are in faith, for they act from faith, which is then called conscience. These things they said they perceived to be so, consequently also what faith is.

10788. There will be a continuation concerning this sixth earth in the starry heaven at the close of the following chapter.

CHAPTER THIRTY-NINTH.

THE DOCTRINE OF CHARITY AND FAITH.

10789. There are two kinds of things with men which ought to be in order, namely, the things which are of heaven and the things which are of the world. Those things which are of heaven are called ecclesiastical, and those which are of the world are called civil.

10790. Order cannot be maintained in the world without governors, who are to observe all things which are done according to order and all which are done contrary to order, and who are to reward those who live according to order and to punish those who live contrary to order.

10791. If this be not done, the human race must perish. For from hereditary inclination it is natural to every one to desire to command others and to possess their goods. From this arise enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils. Wherefore unless they be kept in bounds by laws, and by rewards suited to their loves, such as honors and gains for those who do good; and by punishments contrary to their loves, such as the losses of honors, of possessions, and of life for those who do evil, the human race would perish.

10792. There must therefore be governors to keep communities of men in order, who shall be skilled in the knowledge of the law, wise, and God fearing. There must also be order among the governors, lest any one through lust or ignorance should suffer evils against order and thereby destroy it. And this may be best effected when there are governors of different rank, higher and lower, among whom there is subordination.

10793. Governors over the things with man which are of heaven, or over ecclesiastical things, are called priests, and their office the priesthood. But governors over such things with man as relate to the world, or over civil affairs, are called magistrates, and their chief, where such a form of government exists, is called king.

10794. As regards priests, they ought to teach men the way to heaven, and likewise to lead them. They should teach them according to the doctrine of their church, and they should lead them to live according to it. Priests who teach truths and thereby lead to good of life, and thus to the Lord, are the good shepherds of the sheep; but they who teach and do not lead to good of life, and thus to the Lord, are evil shepherds. These are by the Lord called thieves and robbers, in John (x. 7–16).

10795. Priests ought not to claim to themselves any power over the souls of men, because they do not know the state of the interiors of man. Still less ought they to claim to themselves the power of opening and closing heaven, since that power belongs to the Lord alone.

10796. Priests ought to have dignity and honor on account of the holy things of their office. Those of them who are wise ascribe the honor unto the Lord from Whom all holiness is derived, and not to themselves. But those of them who are not wise attribute the honor to themselves and take it from the Lord. They who attribute honor to themselves on account of the holy things of their office, prefer honor and gain to the salvation of souls, which they ought to provide for. But they who ascribe the honor to the Lord and not to themselves, prefer the salvation of souls to honor and gain.

10797. No honor of any office is in the person, but it is adjoined to him according to the dignity of the office which he administers, and that which is adjoined is separate from the person and indeed is separated together with the function. Honor in the person is the honor of wisdom and of the fear of the Lord.

10798. Priests ought to teach the people and lead them by truths to good of life. But still they should not compel any one, since no one can be forced to believe contrary to what he thinks in his heart to be true. He who believes otherwise than the priest and makes no disturbance, ought to be left in peace, but he who makes disturbance must be separated, for this also is in accordance with order, for the sake of which the priesthood is established.

10799. As priests are appointed to administer those things which are of the Divine law and worship, so kings and magistrates are appointed to administer those things which relate to civil law and judgment.

10800. Forasmuch as the king alone cannot administer all things, therefore there are rulers under him, to each of whom is given the province of administering what the king cannot attend to. These governors taken together constitute royalty, but the king himself is chief.

10801. Royalty itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the governor who believes that the dignity of government is in his own person, is not wise.

10802. Royalty consists in administering according to the laws of the kingdom and in judging according to those laws from justice. The king who regards the laws as above him, consequently himself as below the laws, is wise. But he who regards himself as above the laws, consequently the laws as beneath him, is not wise.

10803. The king who regards the laws as above himself and thus himself as beneath the laws, places royalty in the law, and the law has dominion over him; for he knows that the law is justice and all justice as such is Divine. But he who regards the laws as beneath him, and thus himself above them, places royalty in himself and either believes himself to be the law, or the law which is justice to be from himself. Thus he claims to himself what is Divine, to which he ought to be in subjection.

10804. Law which is justice ought to be enacted by persons in the realm skilled in law who are wise and God fearing; and the king and his subjects ought then to live according to this law. The king who lives according to law which is justice and therein sets an example to his subjects, is truly a king.

10805. The king who has absolute power and who believes that his subjects are such slaves that he has a right to their lives and properties, and exercises such a right, is not a king, but a tyrant.

10806. The king ought to be obeyed according to the laws of the realm, nor in any wise to be injured by word or deed, for on this the public security depends.

CHAPTER XXXIX.

1. And of the blue, and purple, and scarlet double-dyed, they made garments of ministry, for ministering in the sanctuary, and made garments of holiness for Aaron; as Jehovah commanded Moses.

2. And he made the ephod of gold, blue, and purple, and scarlet double-dyed, and fine twined linen.

3. And they beat out thin plates of gold, and he cut them into threads, to work them in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet double-dyed, and in the midst of the fine linen, the work of the designer.

4. They made shoulderpieces for it, joined together: at the two ends was it joined together.

5. And the girdle of his ephod which was upon it, was from it, according to the work thereof; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen; as Jehovah commanded Moses.

6. And they wrought the onyx stones, enclosed in settings of gold, graven with the engravings of a signet, according to the names of the sons of Israel.

7. And he put them on the shoulderpieces of the ephod, to be stones of remembrance for the sons of Israel; as Jehovah commanded Moses.

8. And he made the breastplate with the work of the designer, like the work of the ephod; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen.

9. It was foursquare; they made the breastplate doubled: a span the length thereof, and a span the breadth thereof, doubled.

10. And they set in it four rows of stones: a row a ruby, a topaz, and a carbuncle, the first row.

11. And the second row a chrysoprase, a sapphire, and a diamond.

12. And the third row a jacinth, an agate, and an amethyst.

13. And the fourth row a beryl, an onyx, and a jasper: they were enclosed in settings of gold in their fillings.

14. And the stones were upon the names of the sons of Israel, twelve, upon their names, the engravings of a signet, every one upon his name, for the twelve tribes.

15. And they made upon the breastplate chains of the border, of braided work of pure gold.

16. And they made two settings of gold, and two rings of gold; and put the two rings on the two ends of the breastplate.

17. And they put the two braided chains of gold on the two rings on the ends of the breastplate.

18. And two ends of the two braided chains they put on the two settings, and put them on the shoulderpieces of the ephod, on the front of the faces thereof.

19. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward.

20. And they made two rings of gold, and put them on the two shoulderpieces of the ephod underneath, on the front of its faces, over against the coupling, above the girdle of the ephod.

21. And they bound the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the girdle of the ephod, and that the breastplate be not loosed from the ephod; as Jehovah commanded Moses.

22. And he made the robe of the ephod with the work of the weaver, all of blue;

23. And the opening of the robe in the midst thereof, as the opening of a coat of mail, with a binding round about the opening of it, that it should not be rent.

24. And they made upon the skirts of the robe pomegranates of blue, and of purple, and of scarlet double-dyed, interwoven.

25. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates;

26. A bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as Jehovah commanded Moses.

27. And they made the tunics of fine linen with the work of the weaver for Aaron, and for his sons,

28. And the mitre of fine linen, and the ornament of headtires of fine linen, and the linen breeches of fine twined linen,

29. And the girdle of fine twined linen, and blue, and purple, and scarlet double-dyed, with the work of the embroiderer; as Jehovah commanded Moses.

30. And they made the plate of the crown of holiness of pure gold, and engraved upon it the writing, with the engravings of a signet, HOLINESS TO JEHOVAH.

31. And they put upon it a lace of blue, to fasten it upon the mitres above; as Jehovah commanded Moses.

32. Thus was finished all the work of the dwelling of the tent of meeting: and the sons of Israel did according to all that Jehovah commanded Moses, so did they.

33. And they brought the dwelling unto Moses, the tent, and all its vessels, its clasps, its boards, its bars, and its pillars, and its bases;

34. And the covering of skins of red rams, and the covering of badgers' skins, and the veil of the covering;

35. The ark of the Testimony, and the staves thereof, and the mercy-seat;

36. The table, all the vessels thereof, and the bread of Presence;

37. The pure candlestick, the lamps thereof, even the lamps set in order, and all the vessels thereof, and the oil for the light;

38. And the altar of gold, and the oil of anointing, and the incense of sweet spices, and the covering for the door of the tent;

39. The altar of brass, and its grating of brass, its staves, and all its vessels, the laver and its base;

40. The hangings of the court, its pillars, and its bases, and the covering for the court gate, the cords thereof, and the pins thereof, and all the vessels of the service of the dwelling, for the tent of meeting;

41. The garments of ministry for ministering in the sanctuary, and the garments of holiness for Aaron the priest, and the garments of his sons, for performing the priest's office.

42. According to all that Jehovah commanded Moses, so the sons of Israel did all the service.

43. And Moses saw all the work, and, behold, they had done it; as Jehovah had commanded, even so had they done: and Moses blessed them.

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10807. Inasmuch as the things contained in this chapter have been before unfolded as to the internal sense, and what is said concerning the garments of Aaron and of his sons, in chapter xxviii., therefore further explication of these things also is needless.

CONTINUATION CONCERNING THE SIXTH EARTH IN THE STARRY HEAVEN.

10808. These spirits with whom I now conversed, were from the northern part of their earth. I was next conducted to others who were from the western part. These also being desirous to find out who I was and of what quality, said at once that there was in me nothing but evil, thinking that I should thus be deterred from approaching nearer. It was learned that they so address at first all who come to them. But it was given me to answer that I knew well that it was so, and that in like manner there was in them nothing but evil, for the reason that every one is born into evil, and therefore whatsoever comes of man, spirit and angel, as it comes from his own or his proprium, is nothing but evil, since all the good with any one is from the Lord. Thus they perceived that I was in the truth, and I was admitted to speak with them. They then showed me their idea concerning evil in man and concerning good from the Lord, in what manner they are separate one from the other. They set one near the other, almost contiguous, but still separate, yet as it were bound in an indescribable way, so that good led evil and bridled it, thus not allowing it to act at its pleasure; and good thus bent evil to what it would, without evil's being aware of it. They thus presented the dominion of good over evil and at the same time the free state in which evil is led by good to good, thus to the Lord;

for from their idea of good they had an idea of the Lord, because good is from Him.

10809. They then asked how the Lord appears with the angels from our earth. I said that He appears in the Sun as a Man, encompassed there with solar fire, from which the angels in the heavens have all their light, and that the heat which proceeds thence is Divine good and that the light which is thence is Divine truth, both being from the Divine love, which is the fiery appearance round about the Lord in that Sun; but that this Sun is seen only by the angels in heaven, and not by the spirits who are beneath, since these are more remote from reception of good of love and truth of faith than the angels who are in the heavens. But as to the sun of the world, it is seen by no one in the other life, yet it is presented in their idea as black and invisible from its being opposite to the Sun of heaven, which is the Lord. It was given them to inquire concerning the Lord and concerning His appearance before the angels from our earth, for the reason that it then pleased the Lord to make Himself present with them and to reduce into order things which were in disturbance from the evil ones there, of whom they complained. That I might see these things was also the reason of my being brought thither.

10810. There was then seen an obscure cloud toward the east descending from a certain altitude, which in descending appeared by degrees lucid and in human form, and at length this form was in a flaming radiance, around which were little stars of the same color. Thus the Lord presented Himself before the spirits with whom I was conversing. To this presence then flocked from all parts all the spirits who were there, and when they came the good were separated from the evil, the good to the right, and the evil to the left, and this at once as of their own accord. And they who were to the right were arranged in order according to the quality of their good, and they who were

to the left according to the quality of their evil. They who were good were left to form a heavenly society among themselves, but the evil were cast into hells. I saw afterward that that flaming radiance descended into the lower parts of the earth there to a considerable depth, and then appeared at one time in flaminess tending to light, at another time in light tending to obscurity, and at another time in obscurity. And it was told me by angels that this appearance is according to the reception of truth from good and of falsity from evil with those who inhabit the lower parts of that earth, and not at all that that flaming radiance underwent such variations. They said also that the lower parts of that earth were inhabited both by the good and by the evil, but that they were well separated, to the intent that the evil might be governed by the good from the Lord. They added that the good are by turns taken up thence into heaven by the Lord and that others succeed in their place, and so continually. In the descent [of the flamy radiance], the good were separated in like manner from the evil, and all things were reduced into order. For the evil by various artifices and cunning introduced themselves there into the abodes of the good and infested them; and this was the cause of that visitation.

10811. That cloud, which in descending appeared by degrees lucid and in a human form and afterward as a flaming radiance, was an angelic society, in the midst of which was the Lord. Thus it was given to know what is meant by the Lord's words, where He speaks of the final judgment, in the Evangelists, that He would come with the angels in the clouds of heaven with glory and power.

10812. Afterward there were seen monkish spirits, who had been travelling monks or missionaries in the world—spoken of above. And there was also seen a crowd consisting of spirits of that earth, mostly evil, whom they had drawn over to their party and misled. These were seen at the eastern quarter of that earth, from which they drove away the good who appeared at the north side of the earth,

as spoken of above. That crowd together with those who misled them were gathered into one company to the number of several thousands, and then separated; and the evil among them were cast into hells. It was also granted me to converse with one spirit, a monk, and to ask him what he was doing there. He said that he was teaching them concerning the Lord. What else? Concerning heaven and hell. What else? Concerning belief in all things which I shall say. What else? Concerning the power of remitting sins and opening and closing heaven. He was then explored as to what he knew about the Lord, about the truths of faith, about the remission of sins, about the salvation of man, and about heaven and hell. And it was found that he knew scarce anything and that he was in obscurity and falsity about each and all of these things, and was possessed solely with the lust of gain and of dominion, which he had contracted in the world and brought thence with him. Wherefore he was told that, since from such lust he had travelled so far thither and since such was his standing as to doctrine, he could not with the spirits of that earth but take away heavenly light and introduce the darkness of hell, and so bring to pass that hell, and not the Lord, would have dominion with them. Further, he was cunning in the art of seducing, though stupid as to the things which were of heaven. Because such was his quality, he was then cast into hell. Thus the spirits of that earth were liberated from them.

10813. Among other things, the spirits of that earth also said that those strangers who as said above were monkish spirits, were urgently desirous that they should live in society together, and not separated and by themselves. For spirits and angels dwell and live together in like manner as in the world, inasmuch as every one's life in the world follows him. They who have dwelt in community together in the world also dwell in community in the other life, and they who have dwelt separated into houses and families also dwell in like manner separated. These spirits when they

lived on their earth, dwelt separate, house by house, family by family, and thus tribe by tribe, and so they knew not what it was to dwell together in society. Wherefore when they were told that those strangers had such a desire to the end that they might rule or have dominion over them, and that otherwise they could not subject them to themselves and make them slaves, they replied that they did not know at all what it is to rule and to have dominion. That they flee at the very idea of rule or tyranny, I observed from this, that one of them who accompanied us back, when I showed him the city in which I dwelt, at the first view of it fled away and was no more seen. It is to be known that spirits and angels, when it pleases the Lord, can see those things which are in the world through the eyes of man, but this is not granted by the Lord in the case of any other than one to whom He grants to converse with spirits and angels and to be with them. Through my eyes it was given them to see the things which are in the world and as plainly as I myself saw them, and also to hear men talking with me.

10814. It was then given me to speak with the angels who were with me concerning dominion, and to say that there are two kinds of dominion, one of love toward the neighbor and the other of self-love, and that the dominion of love toward the neighbor prevails among those who live separated into houses, families, and tribes, but the dominion of the love of self among those who dwell together in a community. Among those who live separated into houses, families, and tribes, he has dominion who is the father of the tribe, and under him the fathers of families, and under these the fathers of each house. He is called the father of the tribe from whom the families spring, and from the families the houses. But all such have dominion from love like that of a father toward his children, who teaches them how they ought to live, bestows benefits upon them, and as far as he is able communicates to them of his own. Nor does it ever enter into his mind to put them under himself

as subjects or as servants, but he loves that they should obey him as sons obey their father. And since this love increases in descending, as is known, therefore the father of the tribe acts from a more interior love than the immediate father of the sons himself. Such also is the dominion in the heavens, since such is the dominion of the Lord, for His dominion proceeds from His Divine love toward the universal human race. But the dominion of self-love, which 2
is opposite to the dominion of love toward the neighbor, began when man alienated himself from the Lord, since so far as man does not love and worship the Lord, so far he loves and worships himself, and so far also he loves the world more than heaven. Of necessity then, that they might be secure, tribes with families and houses consociated into one body and entered into governments under various forms. For so far as that love increased, so far increased evils of every kind, as enmities, envyings, hatreds, revenges, deceits, cruelties against all who opposed them. And moreover that love is of such a quality that so far as reins are given it, it rushes headlong, until at length every person under its influence wills to have dominion over all others in the whole world and to possess all the goods of others. Yea, even this is not enough, but he wills also to have dominion over the whole heaven, as may be evident from Babylon at this day. This now is the dominion of self-love, from which the dominion of love toward the neighbor differs as heaven from hell. But though there is such 3
dominion of self-love in communities, there is nevertheless dominion of love toward the neighbor in kingdoms also with those who are wise from faith and love to God, for such love the neighbor. That these also dwell in the heavens distinguished into tribes, families, and houses, though in societies at the same time, but according to spiritual affinities, which are of good of love and of truth of faith, by the Divine mercy of the Lord will be told elsewhere.

There will be a continuation concerning this sixth earth in the starry heaven at the close of the following chapter.

CHAPTER FORTIETH.

THE DOCTRINE OF CHARITY AND FAITH.

10815. There is one God, Who is the Creator of the universe and the Conservator of the universe, thus Who is the God of heaven and the God of earth.

10816. There are two things which constitute the life of heaven with man, the truth of faith and the good of love. Man has this life from God, and nothing at all of it from man. Wherefore the primary thing of the church is to acknowledge God, to believe in God, and to love Him.

10817. They who are born within the church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him, for all salvation is of the Lord. This the Lord teaches in John: *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth with him* (iii. 36). Again: *This is the will of Him that sent Me, that every one that seeth the Son, and believeth in Him, should have eternal life; and I will raise him up in the last day* (vi. 40). Again: *Jesus said, I am the resurrection, and the life: he that believeth in Me, though he die, yet shall he live: And whosoever liveth and believeth in Me shall never die* (xi. 25, 26).

10818. Wherefore they within the church who do not acknowledge the Lord and His Divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven, for no one can be conjoined to God except by the Lord and in the Lord.

That no one can be conjoined to God except by the Lord, the Lord teaches in John: *No man hath seen God*

at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him (i. 18). Again: *Ye have neither heard the voice of the Father at any time, nor seen His shape* (v. 37). In Matthew: *No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him* (xi. 27). And again in John: *I am the way the truth, and the life: no one cometh unto the Father, but by Me* (xiv. 6).

That no one can be conjoined to God except in the Lord, the Lord also teaches in John: *As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me . . . for without Me ye can do nothing* (xv. 4, 5).

That no one can be conjoined to God except in the Lord, is because the Father is in Him, and They are one, as also He teaches in John: *He that seeth Me seeth Him that sent Me. . . . If ye had known Me, ye would have known My Father also: and from henceforth ye know Him . . . He that hath seen Me hath seen the Father. . . . Philip, believest thou not that I am in the Father, and the Father in Me? . . . Believe Me that I am in the Father, and the Father in Me* (xii. 45; xiv. 7–11). And again: *The Father and I are one . . . that ye may know, and believe, that I am in the Father and the Father in Me* (x. 30, 38).

10819. Because the Father is in the Lord and the Father and the Lord are one, and because He ought to be believed in and whoso believeth in Him hath eternal life, it is plain that the Lord is God. That the Lord is God the Word teaches throughout — as in John: *In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father* (i. 1, 3, 14). In Isaiah: *Unto us a Child is born, unto us*

a Son is given; and the government shall be upon His shoulder and His name shall be called . . . Mighty God, Father of eternity, Prince of Peace (ix. 6). Again: *A virgin shall conceive, and bring forth* [*a Son*], *and His name shall be called* GOD WITH US (vii. 14: Matt. i. 23). And in Jeremiah: *Behold, the days come . . . that I will raise unto David a just Branch, and He shall reign as king, and prosper . . . and this is His name whereby they shall call Him,* JEHOVAH OUR JUSTICE (xxiii. 5, 6; xxxiii. 15, 16).

10820. All they who are of the church and in light from heaven see the Divine in the Lord, and this in His Human. But they who are not in light from heaven see nothing but the Human in the Lord, when yet the Human and the Divine in Him are so united that they are one, as the Lord taught also in another passage in John: *Father, all Mine are Thine, and all Thine are Mine* (xvii. 10).

10821. They who in regard to the Divinity have an idea of three Persons cannot have an idea of one God. If with the mouth they say one, still they think three. But they who in regard to the Divinity have an idea of three in one Person, can have an idea of one God, and say one God, and also think one God.

10822. An idea of three in one Person is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord. The trine then in the Lord is the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine proceeding which is the Holy Spirit.

10823. Every man has from his father his *esse* of life, which is called his soul. The *existere* of life therefrom is that which is called the body. So the body is the likeness of its soul, since the soul through it exercises its life at pleasure. Therefore it is that men are born into the likeness of their fathers and that families are known apart. From this it is plain what was the nature of the body or of the Human of the Lord, namely, that it was as the Divine

Itself, which was the *Esse* of His life, or the Soul from the Father. Wherefore He said, *He that seeth Me seeth the Father* (John xiv. 9).

10824. That the Divine and the Human of the Lord are one Person is also in accordance with the faith received in the whole Christian world, which is to this effect: "Although Christ is God and Man, still He is not two, but one Christ. Yea, He is altogether one and a single Person; for as body and soul are one man, so also God and Man are one Christ." This is from the Athanasian creed.

10825. That the Lord was conceived of Jehovah the Father and was thus God from conception, is known in the church, and also that He rose again with His whole body, for He left nothing in the sepulchre. Of this He indeed afterward confirmed His disciples, saying, *Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 39). And although he was a man as to flesh and bones, still He entered in through closed doors, and after He manifested Himself He became again invisible (John xx. 19, 26: Luke xxiv. 31). The case is otherwise with every man, for man rises again only as to the spirit and not as to the body. Wherefore when He said that He is not a spirit, He said that He is not as another man. From this now it is plain that the Human also in the Lord is Divine.

10826. They who regard the Human of the Lord like the human of another man, do not think of His conception from the Divine Itself, nor of His resurrection with the whole body, nor of His aspect when He was transfigured, that His face shone as the sun. Neither do they know and apprehend that the body of every one is a likeness or image of his soul, nor that the Lord is omnipresent even as to the Human, for on this hangs the belief in His omnipresence in the Holy Supper. Omnipresence is Divine (Matt. xxviii. 20).

10827. Inasmuch as in the Lord is all that is Divine, therefore He has all power in the heavens and on the earth, which indeed He Himself says in John, when He says that the Father hath given to the Son power over all flesh (xvii. 2). And in Matthew: *All things have been delivered unto Me of the Father* (xi. 27). And again: *All power hath been given unto Me in heaven and on earth* (xxviii. 18).

10828. The Lord came into the world that He might save the human race, which otherwise would have perished in eternal death. And He saved the race by this, that He subdued the hells which were infesting every man that came into the world and that went out of the world, and at the same time by this, that He glorified His Human, for thereby He can hold the hells under subjection to eternity. The subjugation of the hells and the glorification of His Human at the same time were effected by temptations admitted into His Human and then by continual victories. His passion on the cross was the last temptation and the full victory. That the Lord subjugated the hells, He Himself teaches in John: *Jesus said, Now is My soul troubled. . . . Father, save Me from this hour: but for this cause came I unto this hour.** *Father, glorify Thy name. There came a voice out of heaven,* [*saying,*] *I have both glorified it, and will glorify it again. Then Jesus said, Now is the judgment of this world: now shall the prince of this world be cast out* (xii. 27, 28, 31). Again: *Be of good cheer; I have overcome the world* (xvi. 33). And in Isaiah: *Who is this that cometh from Edom . . . marching in the greatness of his strength? . . . I . . . mighty to save. . . . Mine own arm brought salvation unto Me . . . so He became their Saviour* (lxiii. 1, 5, 8; also lix. 16–21). That He glorified His Human, and that the passion of the cross was the last temptation and the full victory by which He was glorified, He teaches also in John: *When* Judas *was gone*

* The Latin has *into the world.*

out, Jesus said, Now is the Son of Man glorified . . . and God shall glorify Him in Himself, and straightway shall glorify Him (xiii. 31, 32). Again: *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. Now, O Father, glorify Thou Me . . . with the glory which I had with Thee before the world was* (xvii. 1, 5). Again: *Now is My soul troubled. . . . Father, glorify Thy name. Then came there a voice out of heaven [saying], I have both glorified it, and will glorify it again* (xii. 27, 28). And in Luke: *Ought not the Christ to suffer these things, and to enter into His glory?* (xxiv. 26.) To glorify is to make Divine. Thus it is now evident that unless the Lord had come into the world and become man, and in this way liberated from hell all those who believe in Him and love Him, no mortal could have been saved. This is meant by its being said that without the Lord there is no salvation.

10829. To love the Lord is to live according to His commandments. That this is to love the Lord, He Himself teaches in John: *If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me. . . . If a man love Me, he will keep My words. . . . He that loveth Me not, keepeth not My words* (xiv. 15, 21, 23, 24). And that they are saved who receive the Lord and believe in Him, but not they who are in evils and in falsities therefrom, since these latter do not receive Him and believe in Him, is taught in John: *As many as received Him, to them gave He power to become children of God, to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). To be born of blood, of the will of the flesh, and of the will of man, is to be in the evils of the love of self and of the world and in falsities therefrom. To be born of God is to be regenerated.

10830. When the Lord fully glorified His Human, then He put off the human from the mother and put on the Human from the Father. Wherefore then He was no

longer the son of Mary, but the Son of God, from Whom He came forth.

10831. That there is a trine in the Lord, namely, the Divine Itself, the Divine Human, and the Divine proceeding, is an arcanum from heaven and for those who shall be in the holy Jerusalem.

CHAPTER XL.

1. And Jehovah spake unto Moses, saying,

2. On the first day of the month, in the first month, shalt thou rear up the dwelling of the tent of meeting.

3. And thou shalt put therein the ark of the Testimony, and thou shalt cover over the ark with the veil.

4. And thou shalt bring in the table, and set in order the order thereof; and thou shalt bring in the candlestick, and set up the lamps thereof.

5. And thou shalt set the altar of gold for incense before the ark of the Testimony, and put the covering of the door to the dwelling.

6. And thou shalt set the altar of burnt offering before the door of the dwelling of the tent of meeting.

7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein.

8. And thou shalt set up the court round about, and hang up the covering of the gate of the court.

9. And thou shalt take the oil of anointing, and anoint the dwelling, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of burnt offering, and all its vessels, and hallow the altar; and the altar shall be the holy of holies.

11. And thou shalt anoint the laver and its base, and hallow it.

12. And thou shalt make Aaron and his sons to come near unto the door of the tent of meeting, and shalt wash them with waters.

13. And thou shalt clothe Aaron with the holy garments; and thou shalt anoint him, and sanctify him, that he may perform unto Me the priest's office.

14. And thou shalt make his sons to come near, and clothe them with tunics:

15. And thou shalt anoint them, as thou didst anoint their father, and they shall perform unto Me the priest's office: and their anointing shall be to them for the priesthood of an age, throughout their generations.

16. And Moses did according to all that Jehovah commanded him, so did he.

17. And it came to pass in the first month in the second year, on the first day of the month, that the dwelling was reared up.

18. And Moses reared up the dwelling, and placed its bases, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.

19. And he spread the tent over the dwelling, and put the covering of the tent above upon it; as Jehovah commanded Moses.

20. And he took and put the Testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21. And he brought the ark into the dwelling, and set up the veil of the covering, and covered over the ark of the Testimony; as Jehovah commanded Moses.

22. And he put the table in the tent of meeting, upon the side of the dwelling northward, without the veil.

23. And he set upon it the order of the bread before Jehovah; as Jehovah commanded Moses.

24. And he put the candlestick in the tent of meeting,

over against the table, on the side of the dwelling southward.

25. And he set up the lamps before Jehovah; as Jehovah commanded Moses.

26. And he put the altar of gold in the tent of meeting before the veil:

27. And he burnt thereon incense of sweet spices; as Jehovah commanded Moses.

28. And he put the covering of the door to the dwelling.

29. And he set the altar of burnt offering at the door of the dwelling of the tent of meeting, and offered upon it the burnt offering and the bread offering; as Jehovah commanded Moses.

30. And he set the laver between the tent of meeting and the altar, and put waters therein, to wash withal.

31. And Moses and Aaron and his sons washed their hands and their feet thereat:

32. When they went into the tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses.

33. And he reared up the court round about the dwelling, and the altar, and set up the covering of the gate of the court. So Moses finished the work.

34. Then the cloud covered the tent of meeting, and the glory of Jehovah filled the dwelling.

35. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the dwelling.

36. And when the cloud was taken up from over the dwelling, the sons of Israel journeyed on, in all their journeyings.

37. But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38. For the cloud of Jehovah was upon the dwelling by day, and there was fire therein by night, in the eyes of all the house of Israel, in all their journeyings.

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10832. These things also are passed by without further explication, because they are again the same with what have been before described and once unfolded, excepting those things which are mentioned at the end of this chapter, where it is said that after Moses had finished the work the cloud covered the tent and the glory of Jehovah filled the dwelling, also that the cloud abode upon the tent by day and there was fire therein by night, and that the sons of Israel journeyed whenever the cloud was taken up. What these things signify is also plain from what has been frequently said and shown before concerning the cloud, concerning the glory of Jehovah, concerning the fire, and concerning the journeyings.

CONTINUATION CONCERNING THE SIXTH EARTH IN THE STARRY HEAVEN.

10833. I afterward asked those spirits about various things relating to the earth from which they were, and first concerning their Divine worship. In regard to this they answered that tribes with their families assemble every thirtieth day at one place and hear preachings, and that the preacher from a pulpit elevated somewhat above the ground then teaches them truths Divine which lead to good of life. It was asked from what source they have a knowledge of truths Divine. They said that it was from revelation, adding in regard to revelation that it is given in the morning in a state midway between sleep and waking, when they are in interior light not yet modified by the senses of the body and by worldly things, and that at such times they hear the angels of heaven speaking of truths Divine and a life according to them, and that when they are awaking an angel appears to them in a white garment at the bedside and that

he then suddenly disappears from their eyes, and they know by this that the things which they have heard are from heaven. Thus a vision of Divine origin is distinguished from a vision not Divine; for in a vision not Divine no angel appears. They added that in such a manner revelations are made to their preachers and occasionally also to others.

10834. Concerning the sun of that earth, which is to us a star, they said that it appears to the inhabitants of the size of the human head, of a flamy color; that their year is two hundred days, and that a day is equal to nine hours of our time, which they were able to conclude from the length of the days of our earth perceived in me; and further that they have perpetual spring and summer, and thus that the fields are green and the trees bear fruit continuously. The reason of this is that their year is so short, being equal only to the time of seventy-five days of our year; and where the years are so short, there the cold does not linger in winter nor the heat in summer, and thus the ground is in continual spring.

10835. To the inquiry concerning their houses they answered that they are low, of wood, with a flat roof around which is a coping sloping downward; and that in the front part of the house dwell the husband and wife, in the next contiguous chamber the children, and behind them the menservants and maidservants. Concerning their food they said that they live on fruit and pulse, and that they drink milk with water, and that they have milk from cows which bear wool like sheep.

10836. Concerning their life they said that they go about quite naked and that nakedness is no shame to them, also that their conversations are with those who are within the families.

10837. As to betrothals and marriages among the inhabitants on that earth, they related that a daughter when marriageable is kept at home and it is not allowed her to go

abroad until the day upon which she is to be married; she is then conducted to a certain house for marriages, whither also many other marriageable young women are conducted, and they are placed there behind a platform elevated to the middle part of their body, thus appearing exposed only as to the breast and face; and then the young men come thither to choose for themselves one for a wife; and when a young man sees one agreeable to himself to whom his mind attracts him, he takes her by the hand, and if she then follows he leads her into a house made ready, and she becomes his wife. For from their faces they there see whether they agree in their minds, since the face of every one there is the index of the mind, being without simulation and deceit. That all things may be done with propriety and without wantonness, an old man sits behind the maidens and at their side an old woman, who watch over them. There are many such places to which the young women are led, and there are also stated times when the young men may make their choice. For if in one place they do not see a girl agreeable to them, they go away to another, and if not the first time they return at a subsequent time. They further said that a husband has only one wife, and never more, because that is contrary to Divine order.

THE END.

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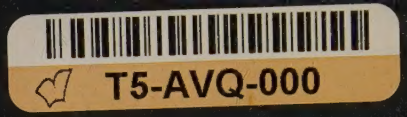
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